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JOURNALS OF RETREAT.

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QUARTERLY SERIES. VOLUME NINETY-ONE.

JOURNALS KEPT DURING TIMES OF RETREAT.

BY

FATHER JOHN MORRIS,
Of the Society of Jesus.



SELECTED AND EDITED

BY

FATHER J. H. POLLEN, S.J.



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INTRODUCTION.

WHEN St. Francis Xavier was starting from Goa on the last great missionary journey, from which he was never to return, he gave the following advice to Father Antonio Eredia.¹

“If in meditating on Divine things, our most merciful God should favour you, as is His wont, with some heavenly illumination, do not let it escape from your mind, but note it down in some little book to assist your memory. Believe me that a great part of the real spiritual profit of God’s servants consists in such observation, and in carefully recalling to mind pieces of knowledge of this sort given to them in mental prayer and meditation. And if any one who has been from time to time favoured with these flashes of Divine light, writes down the truths revealed by them, he will read them over again after a while, with a very great increase of affection and advantage—that is to say, when he has himself experienced what he had set down in writing. He will recall to mind those beautiful thoughts, and taste again those keen feelings which

¹ Coleridge, *Life and Letters of St. Francis Xavier*, vol. ii. p. 426.

had passed from his memory ; or at least he will gain from their clearer consideration the salutary vigour which will enable him to labour fervently and to think wisely according to the needs of his present circumstances. Great indeed is the difference in savour and spiritual sweetness between ordinary readers of things written by saints when fresh from their conversations with God, and those who read therein the record of what they have themselves experienced or made their own. But it is certain that the reading of such things is of small profit to those who have not this sort of remembrance and interior feeling of them.

“I advise you therefore strongly to make a little journal, and to note down carefully in it the secret illuminations with which God enlightens your mind in your daily meditations. Value them very highly and esteem yourself unworthy of them ; humbling yourself, as you ought, all the more, because of these favours with which He exalts you.”

The practice which St. Francis Xavier here recommends and which has been praised before and since by many writers on spiritual subjects, is intended primarily for the benefit of the person meditating. We also know that saints who were actively engaged in work for others, wrote down their thoughts in prayer for the benefit of others. Thus St. Francis Jerome¹ said to one who found him writing early in the morning, “I have just finished my meditation, and I am writing

¹ *Life*, by Ellis Schreiber, p. 184.

down some thoughts, which the Holy Spirit has graciously vouchsafed to infuse into my mind in reference to my sermon to-day."

Father Morris kept journals during his retreats in the manner recommended by these holy men. We can tell, from the way in which notes have been superadded one to another, year after year, that he read and re-read the records of the good thoughts which God had given him. Moreover, there can be no doubt that he made use of these notes in preparing the points of meditation which he was wont to give to others with so much feeling and conviction. Finally, not long before his death, he seems to have entertained the idea of allowing a sufficient number of extracts to be taken from the journals to make a little book of "Notes on the Exercises," but nothing was settled, and he continued to add to his notes up to the very last.¹

After Father Morris's death, his papers came into the hands of the present writer, who in preparing this edition resolved to abandon the form of a continuous commentary on the book of the Exercises, and to publish the journals faithfully as they stood, in spite of the danger of repetitions and their occasional want of literary finish. That there should be such defects is not to be wondered at considering that the notes were the result of meditations repeated on the same set of subjects, that they were undertaken without any formal intention of publication, and were written off with great

¹ See the end of chapter xix.

rapidity. If the reader will turn to one of the journals, that of 1893, for instance, he will be surprised at its fulness, when he considers that it was written in the spare moments of one week, during which eight hours were daily devoted to meditation and other spiritual exercises, involving no small expenditure of mental labour. Such rapid composition gives indeed to what is written the charm of true spontaneity and naturalness, but it also involves the inevitable result of minor failings and of want of finish. The freedom of style and diction has been faithfully reproduced despite these drawbacks, except where it has degenerated into evident blemishes.¹ These, however, are very few, while slips deserving the name of faults are so rare that perhaps not half a score will be found in the whole book. This is the more remarkable seeing that hardly any corrections have been made in the manuscript, when once written.

While Father Morris's accuracy has thus greatly lightened the more difficult part of an editor's labour, his prudence as to what he wrote has made the task of discriminating between what should and what should not be published, a very simple one. That such discrimination should find place here, followed from the nature of the documents in question, and was indicated in the

¹ Other slight changes hardly need mentioning, as for instance, alterations in the numberings and headings of the meditations and chapters, which have always been made in the direction of uniformity. Translations of Latin texts have been freely introduced; they are always enclosed in inverted commas. The principles which have guided me in arranging chapter xviii., which is made up from various fragments, are sufficiently set forth in its heading.

wish respecting them, which their writer is remembered to have expressed. He spoke of reducing the notes to a book *on the Exercises*, a project which involved the omission of what was merely personal to their writer, while in any case, what was really private could not be printed without a distinct breach of confidence. Now, journals such as Father Morris's usually contain much that is of a directly personal or very private nature, to excise which without taking all the interest out of the rest of the reflections would be an almost hopeless undertaking. In the present case, however, the elimination has been accomplished with little difficulty, for the simple reason that Father Morris was constantly on his guard against writing what he was afraid of others reading. But the same causes, which were mentioned just now as leading inevitably to minor slips in composition, lead also to the occasional appearance of sentences, the publication of which we cannot be sure that their writer would have entirely approved. As to the admission or rejection of such passages, the editor has both judged for himself and asked the advice of those whose opinion he very gladly makes his own.

It will be sufficient here to say, that the principle which has been kept in mind has been to omit what might decidedly turn the reader's attention from the Exercises to the exercitant, from the meditations and mysteries described to the person who was describing them, while the circumstance of a reflection being written in the first person singular was not considered

a sufficient reason for omitting it, when it seemed that the reader would without difficulty assume the position of the writer, and apply to himself the lesson or truth which the passage conveyed. It may also be added that the omissions are hardly ever of greater length than a line or two, except in the notes of the retreats of 1867 and of 1886; in the latter some passages occur which will be more in place in the Life of their author, and shall be there inserted.

Having thus accounted for the appearance of this work and for the form which it has taken, a word of caution is perhaps due to those who either do not know what retreats are, or who are not familiar with the terminology employed by St. Ignatius in his book of the Spiritual Exercises. It is needless to say that Father Morris's language abounds in references to that book, and he constantly employs the technical expressions used by its saintly author. As it was clearly impossible to explain by footnotes the precise meaning of all these terms whenever they occurred, I have thought it best to draw the reader's attention now and again, by the insertion of an asterisk, to the occurrence of such references, and to print in an Appendix the passages from the book of Exercises which are most often referred to. I regret that I have not been able to devise a better way of marking these quotations, for I perceive the shortcomings of my expedient, while it will be unnecessary to persons familiar with the Exercises, except perhaps to remind them from time to time that quotations, which seem at first sight to be incorrect

citations of the Vulgate, are in fact sentences taken from St. Ignatius's meditations.

It now only remains for me to thank the friends of Father Morris who have helped me in copying and in other work incident to publication. But for their aid, the pressure of various employments would have put off still further the appearance of this volume. Coming out, as it does, on the first anniversary of his death, I hope it may prove a fitting memorial of his earnest devotion and sincere and admirable character. The book is not biographical, it is not intended to be so. But the indirect testimony it bears to its writer's worth is, to me, more convincing than a biography could ever be. There are many, indeed, besides myself, who knew him in life, and found him a model and a guide, and more of a father than a friend. Though they will not look for proofs that they were right in so esteeming him, they will find in this volume, I am confident, a most welcome remembrance of the noblest qualities of him whom they have lost. Finally, I may be allowed to express the hope that all Father Morris's readers will ponder with pleasure his beautiful thoughts about God and His Kingdom, and what we must do to reach it, and that they will rise from the reading impressed with the same admiration for their teacher, which has induced me to commend his work to them.

J. H. P.

31, Farm Street,
22nd Sunday after Pentecost, 1894.

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CHAPTER I.

A NOVICE'S SPIRITUAL NOTES.

FIRST WEEK OF THE LONG RETREAT.

This retreat was made by Father Morris in 1867, the first year of his novitiate. The points were given by Father Christopher Fitzsimon.

An asterisk * before words or paragraphs shows that reference is being made to the text of St. Ignatius's Exercises or Rules. The parts referred to will be found in the Appendix.

September 15.

* *End of Creatures.*—When man was innocent and used creatures only for God, he enjoyed them much more than when, by sin, he perverted them from their proper order. The sin of man did not change the intention of God, and all the change that has come upon creatures since the Fall, has been made by God in order that man, under his altered circumstances, might fulfil his end. Suffering, then, and sorrow is God's way of bringing fallen man to his end.

* *End of Man and of Creatures.*—Creatures may be misused, (1) by not being used to forward our salvation, (2) by being used to bring about our damnation, (3) by being used against God, (4) by being made an end instead of a means, (5) by our making ourselves the

end, using them for ourselves alone. What a return for the liberality of God!

O my God! My self-love is so great that I am sure to misuse creatures and sacrilegiously pervert them from Thee, if Thou dost not break it down. This is what I ask of Thee in this retreat. Give me humiliations, and strike me on the face when I resent them. Thou hast been so lovingly generous in giving me all things in order that I may save my soul and glorify Thee, that I dare make this prayer to Thee, for Thou wilt lovingly teach and help me. Humble me, dear Lord, or I shall get no good from the retreat or from Religion. Humble me, or I must give up perfection.

September 16.

Repetition.—How sensitive I have been when I have said or done anything that made me look clumsy or stupid, and now I still feel these things when I think of them. On the other hand, how careless of the glory of God! O my God, let me *die* in this retreat. Let me feel things that concern myself as little as if I were dead. And make me live for Thy service only. I am so far from this, that I come to Thee for it, for Thou alone canst do it. I can but offer myself for this interior death. May I die, at once, entirely. Let this be the *fructus specialissimus* of my Mass this morning.

Unum necessarium—"one thing necessary."—As I cannot measure those things of which I am ignorant, so neither can I tell to what extent I am blind. I will never wilfully look at anything but God, nor ever deliberately think of anything but God. O my God, let me not rest in anything but Thee. Leave me not even for a moment apart from Thee. Let me think of nothing but Thee, care for nothing but Thee, love

nothing but Thee. Take from me, by Thy almighty power, every other consolation except only in Thee.

(1) *Diligently*, (2) *without intermission*, (3) *with fear and trembling*.—*Delige amorem tuum ex omnibus, eumque solum diligenter dilige*—"Diligently seek thy delight in Him only, who above all should be thy delectation." (1) A pure intention will necessarily exist where there is this true diligence. Let God's service be my soul's only work, and a labour of love: so I shall have always an actual intention to please Him. (2) I have no time to spare; I am so late. And if fervour is so hard to get, can I afford to let it cool? (3) I *may* be lost, after all. It would serve me right, if the Sacred Heart, which has done so much for me in vain, were to rest in Its glory, and leave me to perish. But *It is the Sacred Heart*, and though I need most abundant and efficacious graces to undo so much harm and to be worthy of such a vocation, I trust in the Sacred Heart. *In te, Domine, speravi, non confundar in æternum*—"In Thee, O Lord, have I hoped, I shall not be confounded for ever."

September 17.

* *De triplici peccato*.—It is worse for a nobleman to be cast into a workhouse than for a beggar; and Hell is worse for the fallen angels from the nobility of their nature.

Repetition.—The angels who fell were remiss in their first act of adoration and love.

My Jesus, I crucified Thee. Not because I wanted to be redeemed and could find no victim but Thee, nor from a feeling towards Thee no worse than neglect. I must have *hated* Thee, to have treated Thee so cruelly. By the very torments I have inflicted on Thee, I pray Thee have mercy on me.

De peccatis propriis.—While I have my sins behind

my back, they are before God's face. When I set them before my face, God casts them behind His back. *Peccatum meum coram me est semper: projecisti post tergum tuum omnia peccata mea*—"My sin is ever before my face: Thou hast cast all my sins behind Thy back."

Repetitio utriusque.—If the accuser were to recount my sins to my brethren, as he will one day do at my Particular Judgment, I should die of shame. This is because of their natural shamefulness, of which St. Ignatius speaks. While I ought to have risen above my nature to serve God in the supernatural life, I have fallen below my nature in the way in which I have offended Him. My God, make me feel the shame.

September 18.

Hell.—If it had not been for the fear of Hell, most certainly I should often have offended Thee far worse than I have. My God, I thank Thee for the good Thou bringest out of Hell. I thank Thee for having condescended to provide for my meanness, which would not be guided by Thy love and needed the motive of fear. Penetrate me with it through and through. *Confige timore tuo carnes meas.*

The Worm of conscience.—Lost (1) for so little, (2) when I might so easily have been saved, (3) for ever. If even here I can have remorse, and it seems to me little for which I have offended God, what will it seem in Hell? And who could have been easily saved, if not I? I have gone out of my way to throw away my soul. O mercy of my God, because of which I am not consumed,—shall I ever offend this mercy? Can I help loving this mercy?

Repetition.—There are probably many who are now leading better lives than I, and serving God better, who

will go to Hell. O God, take care of me. Let not others learn this lesson by me.

September 19.

Death.—It will be very difficult when dying to make a better examen, or a better act of contrition, or a more devout Communion than usual. The devil will tempt one not to try, and it will be very hard to exert oneself in the weakness and distractions of illness. Let every Confession and Communion be as if the last.

Pauci ex infirmitate meliorantur—"Few are improved by sickness." We are spoiled when dying. We are treated like petted children, and we are the sole object of the thoughts of those who are in our presence. Our words are treasured up, and everything remembered to be repeated. Nothing could be more dangerous to me. Death is as a Court of Appeal that reverses many of the sentences of life. Why not go to be judged by it in the first instance?

O my Saviour and Judge! *In hora mortis meæ voca me, et jube me venire ad te*—"In the hour of my death call me, and bid me come to Thee." Let me cling to Thy Side, by Thy Sacred Heart, and may Thy pierced Hand rest upon me, while the accuser reminds Thee of my awful life. *Voca me*, give me leave, give me courage to come to Thee, the moment that I shall die.

On this side it is but a partial disenchanter, taking but some of the false gloss off everything. A man is not much altered by a sickness that took him to death's door. But it is the first moment on the other side that completely changes our judgment of life, the moment when first we see devils and angels and our Divine Redeemer. If we came back from *that*, we should be altered men. And if then one were to ask us how to live, we should say: Do all with one only end in view. That end is the Love of God, and we must have it

always vividly in mind. Now if I should have this constantly before me, were I to return to life after only one moment in the next world, what is my faith worth if it cannot produce in me the same effect that I should bring from one moment of sight?

O my Lord, who hast been through death to make it easy and safe for me, and hast returned to me from thence, pass with me through life as well as through death.

For the first time in making the Exercises I am content with my state of life. I have no change to make, none that I should wish to have made, to prepare me for death. Thank God a thousand times. My vocation, in spite of all, is the grandest piece of mercy that was ever shown. Shall I not now trust God, even in death? I rest on Him perfectly secure. God be blessed for ever.

September 20.

The Particular Judgment.—To judge myself that I may not be judged, I must form the same judgment of my life that our Lord will pass upon it, viewing things with His eyes, and punishing them with His penances.

The General Judgment.—Vainglory is burnt up and destroyed by the thought of the Day of Judgment. Use this as a remedy. *Absorpta est omnis gloriatio vana in profunditate judiciorum tuorum super me*—"All vain glorying is dissipated in the depths of Thy judgments upon me."

Ne me perdas illa die!—"On that day let me not be lost!" My loss would be a loss to our Lord. What love is this. "Of those that Thou gavest Me I have lost none." Lord, I am Thine: *ne me perdas*.

When Thy Cross is taken away from the sight of sinners, may I have it engraven on my heart.

What a saint any one else would have been with such graces as I have had. God has treated me like a favourite. Where should I have been by this time if all that Divine favour had been unceasingly helping me to perfection, instead of saving me from the consequences of my sins? And if God had left me with ordinary graces only, how frightful a state I should now be in! What confidence in God this ought to give me, while I am doing His holy will and following my vocation. It might have been much better, but for my folly; but if God has been so good to me when wilful, what will He not be to me if faithful? My God, make me faithful. *Consuetudo consuetudine vincitur*—"Habit by habit is overcome." A *consuetudo* of fidelity to God—what a paradise!

Self-judgment.—A general confession, with our Lord for Confessor. The Confessor is Judge of the dispositions of the penitent. If our Lord will judge of my dispositions now, prepare me for absolution, and absolve me, shall I not dare to appear before Him when He comes as Judge, in spite of my sins?

September 21.

Prodigal Son.—O my Father, I resign to Thee my priesthood that I have used so ill. Let me never for a moment forget that I am lowest and last, *the greatest sinner here*. What is not too good for me? It is more than enough for me that Thou hast opened the door for me, that I may live with Thy family. Thou givest me, as to the most innocent, Mary as my Mother, and the Blessed Sacrament and the Sacred Heart are for me.

The lowest place here is mine by right. O Lord, let me have no other till I am humble, till my pride is quite dead. I must imitate the modesty, the confusion, and the love of the Prodigal Son as he sat at his father's

table, knowing that the place he asked for among the hired servants was more than he deserved.

St. Mary Magdalen.—She never sinned as I have sinned, for she had received no priesthood, nor was there in her the malice of sin against a God who had died for her. How can I love in proportion to my sins? St. Mary Magdalen, pray for me, and, O Mother of God, give me the love of the Sacred Heart on which I may frame the contrition I ought to have. Give me the *dilexit multum*—a sea of love like the flood of my sins.

These two things shall be mine in the life to which God has called me, humility and obedience.

Venial sin.—Venial sin differs from mortal sin in this, that it is not contrary to charity, and therefore does not deprive the soul of grace, and therefore again does not incur eternal punishment. But if it be committed by a person in mortal sin, and he goes to Hell for his mortal sins, his venial sins will also be punished eternally. It is not therefore that all share in eternal punishment is too much for it, but that it does not destroy charity, and charity, if preserved, will one day see God.

And, excepting the eternity, and therefore the despair, its punishment is closely akin to that of mortal sin. Both have pain of sense proportionate to the malice with which the creature was preferred to the Creator; and though there is no aversion from God in venial sin, both have a real loss of God, though that of venial sin is only for a time.

This is an infinite punishment as far as finite creatures are capable of one, and therefore the remission of a venial sin required the offering of infinite value, the Most Precious Blood.

Our Lord, then, bore them all. This should make us hate them, as it makes us hate mortal sin.

When we commit venial sins, we force God to punish, not His enemies, but His friends. Why should we make Him do that which is so contrary to His love? Think of the love of the Father of the prodigal, obliged to banish from His presence, not His foes, not His servants, but His son.

CHAPTER II.

A NOVICE'S SPIRITUAL NOTES (continued).

SECOND WEEK OF THE LONG RETREAT.

September 22.

I have been a priest eighteen years to-day. O my God, have mercy upon me, Thy prodigal son, and teach me now at last how to live, how to praise, reverence, and serve Thee, and save my soul.

* *The Kingdom of Christ*.—This is our holy Father's meditation, and as in it the Society was revealed to him, surely every Jesuit has a right to expect in it special light and special grace.

How comes it that there are so few great saints? There are plenty of us who believe in the Kingdom our Saviour preached, at least as firmly as men of the world believe in the world. But with them, there is never lack of volunteers for a forlorn hope. Why are we not equally generous? They must have their end more closely in view, and be more penetrated with its desirability and the smallness of any price with which glory and praise can be purchased. Something must be said also for the way in which they encourage one another. Their whole conversation assumes most unhesitatingly that it is the only thing worth living for. Cannot we help one another? Is our conversation as saturated as it should be with our principles?

O Lord and Master! If your terms and conditions of warfare are so unjustly favourable to us as to make

us blush, should they not at least be kept to? And are they? Do we eat of your food, do we lodge as you were lodged, are we clad as you were clad, do we watch as you watched, do we toil as you toiled? Thou dost spoil us. And what reality or depth can there be in my generosity when I resent so readily anything like an approach to the real terms of this most honourable equality?

Let me think of nothing else, desire nothing else, and so gradually and in time it will sink into me and become a second nature to me. I am like one of the lapsed in the days of persecution. Those who had denied the faith through fear of death were allowed to surrender themselves and make voluntary profession of it, and so bring down on themselves torments and death. As a soldier who had faltered in his allegiance would above all others have a right to a post of extreme danger, to blot out the memory of his fall, so I, who have so long held a commission in the Army of Christ, must now retrieve the past and redeem the time by observing most perfectly our * 12th, 13th, and 25th Rules.

Imitation of Christ.—Our Lord came to save us not only from the consequences of sin, that is, to redeem us, but also from committing sin, by setting us an example for our imitation. He knew that injuries, scorn, and poverty were the lot that I deserved, and He took them to sanctify them, that I might have the merit of imitating Him, when only taking my proper place.

My Jesus, by Thy promise to hear prayer, I ask of Thee one thing, the interior life, that I may care for nothing but Thee, think of nothing but Thee, have no consolation whatever but in Thee.

September 23.

The Incarnation.—The Eternal Decree of the Blessed Trinity is for the salvation of souls. It is in this work my vocation calls me to share.

Our Blessed Lady's answer, *Virum non cognosco*, shows that she knew that she was speaking to an Angel. Her fear was, not at his entrance, but at the manner of his salutation.

God, by the Incarnation, has given us the claims on Him of relationship, so that He cannot regard us as if we were without them: moreover, He showed us this generosity when we deserved worst of Him.

September 24.

The Nativity.—With what humble simplicity Joseph and Mary claim what is honourable, when it is for the glory of God. No doubt the crowd at Bethlehem was owing to this, that all who possibly could claimed to be of the lineage of David.

My Mother, let there not continue to be such a difference between thy First-born and the last of thy sons. Change me, that I may not look like a stranger at Bethlehem.

The Shepherds.—The angels were content with a very humble audience for the grandest song and the noblest sermon that was ever preached. Can a preacher be fastidious?

It showed great faith in the shepherds to see their King in His humility. Such people usually look for externals, more than any.

What happiness it must have been to Joseph and Mary to have their quiet ecstasy broken in upon by the arrival of these simple souls come to adore their Son. And how they must have felt that the humble

rank of those whom God had chosen, was in keeping with all the circumstances of the Nativity.

O Mother, ask of thy Son for me the interior life, that even as thou dost, I may think of none but Him.

The angels are so full of the Incarnation, that they petition to be allowed to announce it, and can find none more worthy of their good tidings than the shepherds, who were *simple* and *humble*. The shepherds go away with a deep love of holy poverty.

How rich is holy poverty. The poor in spirit have the Kingdom of Heaven, and our Blessed Lady has the Son of God. Infant Jesus, let me bind myself to Thee by the vow of poverty: and always make me remember that I am poor—in clothing, at meals, at work.

*Application of Senses. Father Plowden's points.*¹

1. See the Holy Infant, poor for my sake.

See this Child's Heart, desiring my salvation, bewailing my sins, offering Himself to God for them.

See and collect His virtues, poverty, humility, meekness, patience.

See the modesty, devotion, and reverence of our Blessed Lady.

See the gifts of St. Joseph for the direction of the Holy Family. Imitate.

2. Hear the words our Lord speaks to the Eternal Father about my salvation.

Hear His cries, and bewail my sins.

Hear His interior inspirations to me, reprehending my pride, calling me to be a child with Him.

Hear the Blessed Virgin and St. Joseph discoursing respecting the Holy Child, and of my salvation.

3. Relish the sweet odour and heavenly fragrance from the soul, virtues, works, sufferings of this Child,

¹ Father Charles Plowden was the first Master of Novices in the restored English Province. —[ED.]

which recreate the Eternal Father and all Heaven, and attract the just. Obedience, humility, meekness, patience, charity are the odour of Christ.

4. Taste the sweetness of this Blessed Infant's Soul, Divinity, and virtues: sweet to God, to Himself, to His followers. It is His meat and drink to lie in a manger, poor, contemned, suffering. Savour the gust of contempts and affliction for God's sake, in privations, poverty, adversities. Hunger and thirst after these benedictions and relish this spiritual food.

5. Touch the garments of our Lord, the straw, the manger, the earth; value and love what belongs to Him. Feel the hardness of His bed, the cold, the swathing clothes, and wish for rough and hard things.

Colloquy.—Purify my senses that I may know Thee more clearly, love Thee more affectionately, follow Thee more attentively. *Pater noster*.

September 25.

The Purification.—Grant me our Mother's virtues, especially the humility that hid what she was, and what her Son was.

The Flight into Egypt.—O Eternal Father, Thou didst look with favour upon wicked Egypt, because Thy well-beloved Son dwelt there for seven years. Behold these eighteen years I have been an Egypt to Him. He has come to me day after day, and I have given Him an Egyptian hospitality. But He has been with me. For His sake look upon me propitiously, and give me the sanctity of the desert of Egypt. Grant me the interior life for His sake. Let me care for nothing else, think of nothing else, but only Thee! *Amor tuus et nil amplius*.

If I must wait for the love of Jesus to be the one thought of my life, the only object for which I live, let me wait as holy Simeon and Anna waited, in the Temple, given to prayer for this grace, and in certain

confidence that God will fulfil His promise and hear my prayer. It will not be more than I deserve if I have to wait till my death; but I will persevere in asking.

My Mother, I pray thee to take charge of my whole past life. Let the devil be able no more to torment me with it, through it distracting me from God. Let me never think of it but to make acts of contrition for it. By thy patronage save me from all its consequences, so that I may love God as though it had never been.

September 26.

The Hidden Life.—The Holy House of Nazareth was a new Paradise, but the circumstances of the new Adam and the second Eve are the reverse of those of our first parents. They work hard in poverty, but they dwell ever in the Presence of God, who looks down on that House with perfect complacency. Its tree of life is the Cross.

Our Lord in the Temple.—The use made by our Blessed Mother and St. Joseph of the consolations of their visit to the Temple with Jesus, gained them the graces that supported them to bear their desolation perfectly. They offered Him to the Eternal Father, but they did not know in what way their offering would be accepted. Retracing their steps when they learnt their loss, how the memory of that very road so lately trodden with Him must have added to their grief. How our Mother must have felt for St. Joseph, and St. Joseph for the Blessed Virgin. And our Lord in causing all this grief, felt the whole of it in His Sacred Heart.

Resolution.—To disregard what is thought of me by those whom I respect, when I see God's will.

O Jesus, I offer Thee to the Eternal Father. Strengthen me when the trial comes, that I may bear it with Thee, with Mary and Joseph!

The wonder is that Jesus did not manifest from the beginning the plenitude of His wisdom, but was content to show it forth by degrees and very partially. He has done it to set me an example, as well of humility, as of that which otherwise He could not have shown me, progress in perfection. *I must advance.* This is the one thing absolutely necessary. His advance is in His Hidden Life, and thus He teaches me that, to progress, I must live in humility, union with God, obedience and diligence. Dear Lord Jesus, make mine a hidden life. I offer to Thee all the pain it will cost my pride to be undistinguishable; but in Thy mercy inflict this and every wound on my pride till it is dead. Teach me to be silent and to keep in the background. There let me live with God in obedience and labour. And all this, dear Jesus, not for my sake, but for Thine own glory.

Application of Senses.—In the Finding in the Temple, our Lord teaches us a great lesson of mortification. This I must learn. And in order to get the habit of instant recourse to God when a mortification comes, I resolve to say a prayer for any Brother whom I may see mortified—for instance, corrected in refectory. This will also be fraternal charity.

September 27.

Two Standards.—How comes it that the followers of Satan, not only devils but bad men, have a zeal in their wicked work, that puts to shame the good who are not great saints? I suppose it is that their evil passions absorb them, while the good, not being entirely free from their passions, row against the tide. This shows how necessary it is to mortify our passions, in order to have a zeal for souls.

It is needful to be extremely cautious when we like our work. If we do it *because* we like it, the devil is

succeeding with his love of riches. Purity of intention is the sole safeguard, as it is not to be desired that all our work should be distasteful to us. This is the great reason for having an actual pure intention in everything; lest, that is, we should be furthering the work of Lucifer under the appearance of the work of Christ.

* *The Three Classes.*—Having by God's goodness no matter of indifference that may be taken or laid aside, on which to make the Election, I turned this meditation to the reformation of my religious life. I looked to poverty, chastity and obedience, mortification and love of prayer, with a view to see whether my desires for them were in the spirit of the First or Third Class. It is clear that in each of these virtues I have been largely content with mere words. I have a great deal to do in order practically to be in the Third Class. But by God's grace, I am determined to lose no particle of perfection that can be obtained by the grace of God through the absolute observance of our Constitutions.

September 28.

The Three Degrees of Humility.—It seems to me that fear is not capable of producing the first degree, that under no temptation whatsoever one would even deliberate upon committing a mortal sin. Love alone could so take possession of one's whole self that under no circumstances should there be even hesitation. But surely this love would not look to see whether the sin were mortal or venial, and look upon it as possible, or a matter for discussion, that God's law should be broken by venial sin. So far, it seems to me that the love that would enable me to be in the first degree of humility, would place me in the second. But the universal and constant indifference of the second degree is extremely difficult. I do not think that it is even

possible without very frequent and fervent efforts to attain to the third degree. And to this a real love would necessarily lead. Give me only Thy love, O Lord, and all is safe. If that fails me, I shall not keep in the first degree, and shall lose my soul.

The Baptism of our Lord.—The death of St. Joseph, and our Lord's farewell to His Blessed Mother, teach detachment from good and holy things. How our Lord must have loved His Mother, who had been so tender a Mother, so docile a disciple. He had moulded her heart to the fashion of His own.

Our Lord mingles with sinners. I a sinner mix with saints. God grant that I may never forget how much better they all are than I. It would help me to gain humility.

It is when our Lord is lost in the crowd that He is glorified by the Father and the Holy Ghost. I shall not be like our Lord if I do not strive to remain in the background. And let me learn meekness from the dove-like appearance of the Holy Ghost. May He create in me the meekness and the modesty of Christ.

What wonderful humility there is in the way in which our Lord united St. John the Baptist to Himself, when He said: "Thus it behoveth *us* to fulfil all justice." It was to be the joint work of John and Jésus. It teaches me not to speak of myself, even when doing so would seem to be almost unavoidable.

September 29.

St. Michael, pray for us.

Three Classes of Religious.—I have spent a large portion of my priesthood in the first class, in mere velleity. *Piger*—I have always been half-hearted, willing and not willing, until I came here; and even here it

has been a feeble will. Let me be in the third class now, at all events, willing in real earnest, sincere with God, corresponding *faithfully* with grace. I do desire perfection: I have come here because I desire it. O God, let me not fail now. *Hic ure, hic seca*—"Here cut and cauterize," do what Thou wilt with me, so that I become a perfect Jesuit. To get it cheaply and easily after my past life I cannot expect. But let me have perfection in my glorious vocation at any cost. Thou *wilt* give it me, or Thou wouldst never have revived my vocation. *To Thee*, the tender, the merciful, the loving, I dare say *Paratum cor meum*. Let me see what I ought to bear or do, and I will bless Thy name.

The Temptation of Christ.—*Ductus est in desertum a Spiritu*—"He was led by the Spirit into the desert." I have been longing for some time past to know how I was to escape from earthly consolations. I have prayed God to take them from me, as love for them is incompatible with the interior life. I see now that my defence against them is solitude. The Holy Spirit calls me to follow Jesus into solitude, and to stay there, to live there, even though I live in community life, or have active work. Solitude in the midst of others. The saying is, that there is no solitude like the solitude of a great city. Man is never so solitary as in the midst of a multitude. This expresses something of what I mean; but I understand it still better when I say that it is like the loneliness that a person feels who has just lost by death some one very dear. *So will I live here*. This is a question for every Saturday's reflection: Have I lived in solitude this week? This solitude must not only exclude others, but other things—everything but God. It will not hinder, it will improve my necessary intercourse with others and the performance of duties. I will not throw myself into

them as if I were in the midst of them. I will dwell in my fortress, and not sally forth in time of recreation or work, but will keep the gate shut, and speak from the battlements and across the moat.

This will have many advantages :

(1) I shall be kept clear of particular likes or dislikes.

(2) I shall be saved from many of the effects of my natural impetuosity.

(3) So I shall not hurt others with my inconsiderate and unkind speeches.

(4) The practice of silence will become easier. I shall not speak unnecessarily. Much that is superfluous is not said with a speaking-trumpet.

(5) The sense of the presence of God will be undisturbed.

O my God, that I may dwell alone in my fortress, never opening its gates but to Thee, my Sovereign, whose fort it is, and to my commanding officer, when he comes to inspect it in Thy name.

O beata solitudo, sola beatitudo—"O blessed solitude, O only beatitude."

In tempting to pride, the devil offers what he cannot give. Though he is "Prince of this world," he can only give worldliness, but not God's world. *Domini est terra*. The earth is for the meek. *Mansueti hereditabunt terram*. And next, how awful is the price of the shadow that Satan demands—to worship him and be his slave, and at last be thrown down with shame, as he was. "Then shalt thou begin with shame to take the lowest place." Yet such is the attraction of this shadow that we can only escape by crying out with St. Michael: *Quis ut Deus*—"Who is like God?" No unimpassioned refusal will do for us. We must be thoroughly on God's side, give Him all the glory, and pray hard for

humiliations with Christ. Ah, dearest Master, what were all the kingdoms of this world and their glory to Thee, who hadst left the Kingdom of Heaven for us? Thou, too, hadst no interior enemy. I, alas, *am* proud. A temptation to pride comes, and the occasion shows what is in me. My act of pride is committed before I have half adverted to it. There has been no combat, for I have scarce perceived my enemy. Help me, Lord and Master, to conquer *this*. It can only be done by humiliations, by which the habit of humility can be acquired and my habitual pride expelled. Give me courage.

Application of Senses.—Distractions pervading the whole meditation. O Holy Spirit, take me into the desert, far away from my past life, and in time of prayer, even from my present life.

How beautiful is the thought of our Lord's continual prayer for forty days and forty nights, so absorbing that He felt no sensation of hunger from His rigorous fast.¹ Lord, let me prostrate myself by Thy side, and let my soul enter into Thy Sacred Heart, and unite itself with Its prayer. *Cor Jesu, doce me orare.*

September 30.

The Call of the Apostles.—When I look at the broken thread of my vocation so miraculously reunited by God, running on as smoothly now as though it had never been broken, I know that I can never thank Him enough. Let the Holy Eucharist be His thanks. What force there is in grace. How marvellously easy was my vocation to the priesthood, and now again to Religion. I at least ought to be docile to the grace of God.

¹ An unusually literal deduction from the words of St. Luke and St. Matthew "*afterwards*—when [those days] were ended—He was hungry."—[ED.]

The Sermon on the Mount.—The humility of true poverty of spirit is necessarily meek. The arrogant are not found amongst the poor. I have given up, though not very generously, all that I have. When shall I get true poverty by giving up myself? It is but the easiest part that is done yet. I will look on meekness as a test of poverty, of the poverty that has nothing, yet possesses all things. Meekness brings true riches. *Mansueti hæreditabunt terram et delectabuntur in' multitudine pacis*—"The meek shall possess the land, and be made happy in much peace." What large terms! Self-possession—there is a meditation in the word; and the gaining the souls of others by meekness. *Possidebunt terram.* The other beatitude I have been meditating on is, *Beati mundo corde, quoniam ipsi Deum videbunt.* I ask for the gift of prayer; why do I not ask for purity of heart? With it, I should see God in prayer; there would be no cloud betwixt my soul and His Majesty. It must come with meekness. See in Mary, *Virgo singularis, inter omnes mitis.* See in Jesus, the Sacred Heart, the source of all purity, *mitis et humilis.* *Mites fac et castos.*

Repetition.—Blessed are they who hunger and thirst after justice—after *all* justice, as our Lord called His humiliation at His Baptism. This is the Third Degree of Humility. Would God that I had it. I think I can say that I *do* desire to have it. And I ask for the humiliations, though I shrink from them. But if they are not to do me more harm than good, let me have meekness to receive them with the meekness of the Lamb of God: or else, when they come unexpectedly, I shall resent them with hot self-defence, and find out when too late that another opportunity is passed. Lord, let me see Thee in all, and it will be safe. And let me give my life for Thee. Give me the beatitude of suffering for justice sake. Greater love hath no

man than this. Give it me for Thy glory only. I will pray for it.

Resolution.—To say the *Nobis quoque peccatoribus* with great devotion in the Mass, intending thereby to ask that I may be received into the company of the Apostles and Martyrs, that is, that I may be an Apostle and Martyr. Also every day at the Elevation of the chalice to offer my blood to our Divine Lord and beg of Him the favour of being allowed to shed it for Him.

Application of Senses.—Every Apostle must begin, as St. Peter began, with *Homo peccator sum, Domine*—"I am a sinful man, O Lord." O my God, give me true compunction of heart and self-contempt. Surely all the vainglory so basely taken is enough to move me to despise myself. How I should despise myself, if I were any one else. How the holy angels, so real, so sincere, must despise me. My God, the lowest place is the only one I deserve. Make me feel it. An honest penitent pretending to be nothing else, is infinitely better than I: and here am I, proud amongst saints. Break up my hard heart, give me tears, make me simple and meek and gentle; and let me look for humiliations as my own proper portion. Let me be at home in them, and strange without them. If I were sent to prison for a little theft, I should have compunction enough for it: do not leave me without true compunction for all that I have dared to steal from Thy glory.

October 1.

Some leading characteristics of our Lord's Public Life and Ministry; and His conversation with others.

I. He conversed with men rarely, briefly, loving solitude and silence. *He* had nothing to fear from intercourse with men, and *they* everything to hope from Him who "had the words of eternal life;" of

thirty-three years He would spend thirty in complete retirement, and even of the other three how much did He give to prayer. And when He did speak, it was only of the Kingdom of God and His justice. How weighed and prudent were all His words. Learn from this to shun all useless conversation and intercourse with men, and much more such as is accompanied with danger for your soul; also to seek solitude and silence as much as you can consistently with duty. *Nemo secure apparet, nisi qui libenter latet: nemo secure loquitur, nisi qui libenter tacet. Quoties inter homines fui, minor homo redii*—"No one appears without danger in public, except he who lives with pleasure in private: no one speaks safely, but he that holds his peace gladly: I have ever left the company of my fellow-men, a lesser man." (A Kempis, i. 20.) Have you never found the truth of this?

II. (1) Simplicity, total absence of all affectation in words or conduct.

(2) Humility, total freedom from all jealousy or rivalry. See how He spoke and acted in regard of His holy Precursor. He would not convert a single Gentile and only a few Jews, leaving that to be done by His Apostles afterwards. Then His great love for little children. And all this only served to enhance His dignity.

(3) Great condescension and readiness to help and serve any one; such commiseration for the sick and the poor. *Misereor super turbam*—"I am moved with pity for the crowd." To the centurion, *Veniam et curabo eum*—"I will come and cure him." If He at first refused the Chananæan woman, it was only to make her faith more conspicuous.

(4) With what charitable patience and mildness He bore the defects of others; with what benignity He

corrected them when it was necessary. His affable meekness attracted all. *Eamus ad suavitatem.*

(5) Always serious, never light or jocose. We read of His weeping, never of His having laughed.

(6) Singular modesty, especially in treating with the other sex: so that the disciples were astonished when they found Him speaking to the Samaritan woman. Let us imitate His modesty and reserve.

(7) Perfect serenity and peace. He was the Prince of Peace.

A thoroughly Jesuit meditation, each particular being necessary to the character of a good Jesuit. Does not the first point describe the observance of our Rules of silence? Is there one word in the second point that is not prescribed for us? Fraternal charity springing from humility, the love of children, readiness to help all, meekness, gravity, modesty, serenity: a Jesuit is to have all these things because Jesus had them.

Raising of Lazarus.—This and the mention of the Chananæan woman in the last meditation have been great lessons on prayer. The woman for her humility that the Sacred Heart could not resist, “The whelps eat of the crumbs.” And the raising of Lazarus teaches confidence, even though God may not seem to hear, and even though the prayer may seem to be rejected. Our Lord was glad of the death of Lazarus, for the sake of the Apostles, and He intended by it expressly to confirm the faith of Martha and Mary, but the pain that they suffered cost Him great pain from the tenderness of His compassion. I suppose that St. Mary Magdalen did not go down to meet our Lord at first from an imperfect sense of disappointment: or perhaps, retiring quietly to pray, she was not told of His coming, as St. Martha was, who as usual was engaged in the care of the house, and would naturally be the first to

see whoever came, and thus hear of our Lord's approach. The Sisters both use the same words, doubtless those that they had repeated to one another over and over again. Our Lord is not contented even with St. Martha saying that God would give Him whatever He asked, but He requires her to make an explicit act of faith in Himself as the Resurrection and the Life.

Repetition.—*In hora mortis meæ voca me et jube me venire ad te, tu qui jubendo Lazarum resuscitasti.*

Application of Senses to characteristics of our Lord's Ministry. Resolution.—To try hard to avoid useless conversation. Remember, with Father de la Colombière, that the mission is universal, *Docete omnes gentes*, and therefore *in every company* I am sent by our Lord to speak His words. This is extremely important.

October 2.

Supper at Bethania.—The supper in the house of Simon the Leper forcibly recalls to the mind of St. Mary Magdalen the supper in the house of Simon the Pharisee, when her sins were forgiven. She has learnt much of our Lord since then, and received much from Him. Then she thought much of herself and longed for His absolution. Her contemplation of Him, and His lessons and favours have brought her to His pure love. At first she had but a vague and confused idea who He was, but now He has Himself taught her that He is the Life, and with St. Martha she has confessed that He is the Christ. He has raised St. Lazarus to life, and brought before her thereby most vividly the resurrection of her own dead and putrified soul. As He sits at supper, the circumstances of her conversion return to her, and in an outburst of sorrow for having offended the Infinitely Amiable, again she anoints the sacred feet where she had received her forgiveness.

With new privileges of love she raises her hand and breaks the alabaster box, letting the precious spikenard pour on the Head of her Christ. And the tears of love are loosed and again she washes the dear feet with their plentiful flood and wipes them with her hair.

She thinks of Jesus only, as she did at her conversion, and thus is free from all human respect. Else she might have feared that this would remind the company of her former shameful life. Others may have said, "It was well enough for once, and right that she should show the sincerity of her sorrow by sacrificing what was conducive to her vanity and was bought with the price of sin; but now, this costly outpouring is at the expense of an honest family, and she forgets that it is on a poor carpenter that she lavishes these treasures." But her heart tells her that nothing is too much for Him, and that the least that she can do is to keep her sorrow ever fresh for her sins against Him, and deeper and more poignant as her knowledge of Him is more intimate and her love more ardent. So she renews her conversion. Dear St. Mary Magdalen, make me feel this, that to be satisfied with a conversion is a strong proof that it was not a conversion at all. Let me be converted every day and every hour. *Amplius lava me : peccatum meum contra me est semper. Emitte spiritum tuum et renovabis faciem terræ*—"Wash me yet more from my sins: my sin is ever against me. Send forth Thy Spirit, and Thou shalt renew the face of the earth."

Triumphant Entry into Jerusalem.—The first note has been given of the coming sorrows. *Ad sepeliendum me fecit.* And the five days are ushered in with a triumph worthy of them, full of virtue.

I. (1) Our Lord, knowing that His Father destined for Him a triumph, provides for His humility by sending for an ass to ride upon.

(2) In so simple a thing He gives many signs of His Divinity. (a) He tells His disciples where they will find the ass and foal. (b) He knows the dispositions of the owner, foreseeing that he would at once let them go, on hearing that He had need of them, though the Apostles knew him not by name. (c) He claims them as His own. He does not ask for them, but takes them. All things and all power that His Father has given Him are not the less His, because He is pleased to show His humility by not claiming them.

(3) He prepares for the exact fulfilment of prophecy.

II. (1) If He had gone on foot it might have seemed as if the triumph were forced on Him; riding on the ass, He accepts it as His Father's will.

(2) The ass, so wild by nature as to be a type of independence, has become a byword for humility. Imagine the ass, on which our Saviour rode, claiming for itself the honour of the procession. I have as much right to the honour that I have usurped from God.

(3) As that ass did not choose the road, but went whither our Saviour pleased, and was so honoured that the Choir of Thrones would have rejoiced to be called from Heaven to supply its place, so let me be Thine ass, O Lord. Set me to what work Thou wilt; let none consult me or think of my comfort; chastise me severely, if ever I rebel.

III. (1) Let me learn to be used in Thy service as the garments spread in Thy way. Let me be trodden down into the mire, and that not even with Thy own blessed feet, but by the feet of any beast Thou mayest choose.

(2) Let me tremble lest the "*Hosanna*," though spoken by the Holy Ghost to-day, be changed to-morrow to "*Crucifige*." "*Non hunc sed Barabbam*."

(3) Thou hast Thy whole Passion in Thy Heart, while the most perfect meekness is in Thy face.

(4) At the *Benedictus* of Mass, let me go with Thee to Thy Passion.

Repetition.—Feasts were several times made in our Saviour's honour, as by St. Matthew, by Simon the Pharisee, and Simon the Leper. I will try to think of one of these when we have our festivals.

What must St. Mary Magdalen have felt when she heard her offering, that she knew to be unworthy of our Lord, called a waste? Judas spoke the thoughts of the world. So it is a waste to go into Religion; a retreat, the noviceship, are wasted time. What can such people think of the Hidden Life? And I, do I give *all* to our Lord ungrudgingly? The principle on which any can be given, requires all to be given—that God made all things to help us to praise, worship, and serve Him. The ointment was fulfilling the end of its creation when it showed the love that was in the heart of St. Mary Magdalen.

As Judas said, Could it not be sold? Our Lord knew that Judas was immediately about to sell, not the ointment, but the Head on which it was poured. Yet He says no word in defence of Himself, who was insulted by the question, but He only spoke for Magdalen. Another supper, a few days hence, and Judas will go out to sell Him.

What joy for St. Mary Magdalen to hear His praise: *Bonum opus operata est in me*—"She has wrought a good work upon Me;" and the promise that her praise should be preached with the Gospel: but how this joy must have been more than counterbalanced when she heard Him speak of His burial.

Let me pour out upon Thee, Lord, the contrition of my soul. Sorrow springing from a true and ever-

increasing love, and rendered of a sweet savour to Thee by Thy grace. May the heart in which these feelings rise break for Thee, so that Thou mayest have all to the very last drop, and that none else may ever have any of that love which belongs to Thee alone.

Application of Senses.—It seems to me, looking at the example of our Blessed Lord as put before us through the whole of the Second Week, that my greatest want, and that which therefore should be the matter of my chief endeavour for the next year, is meekness.

O my most meek Lord! Thou art all meekness, riding in Thy humble triumph to Thy Cross and Passion. Still more wilt Thou teach us Thy love for this gentle virtue and for silence in the humility of Thy sufferings, into which we are about to enter. By Thy meekness—*per mansuetudinem et modestiam tuam*—grant me this favour, that I may learn to be habitually silent, and when it is for Thy glory that I should speak, that it may be in perfect meekness.

CHAPTER III.

A NOVICE'S SPIRITUAL NOTES (continued).

THIRD WEEK OF THE LONG RETREAT.

October 3.¹

I am thoroughly dissatisfied with myself to-day. My conversation has had all my old faults, just as though I had made no resolutions. *Beati eritis si feceritis ea.* What use are they *in carnis*?² I do long to be converted, and I do not change. Jesus, mercy.

October 4.

Institution of the Blessed Eucharist.—Our Blessed Lord thought of me when He resolved to dwell day and night in this tabernacle, and it was that I might visit Him and love Him. I dare not think of my visits to the Blessed Sacrament, even here; much less of those elsewhere.

Resolution.—To visit my Jesus.

How come all the novices to excel me in virtue, every one of them? Ought not my daily Mass to have made up to me their six months in the Noviceship before me?

Prayer in the Garden.—What adorable vehemence in the human will of our Blessed Lord, which offered Him anew every moment to sufferings that the Sacred

¹ Between each week of the Long Retreat a "Repose Day" is allowed the exercitants for taking walks, recreation, &c.

² An allusion to the jocularly compendious prayer, *Omnia in carnis, dona nobis, Domine!*—"Grant us, O Lord, all the graces we've put on paper."

Humanity could not have borne, unaided by the Divinity!—and this force in the will from the love in His Heart. This was the perfection of freedom in the will. Even St. Peter was to be carried in his martyrdom whither he would not. Our Lord alone could be so perfectly free as to will each moment of His Passion.

What can I do for Him? This sorrow unto death was hatred of my sins. This bloody sweat was caused by their malice. Have I hated my Jesus that I have treated Him so? I knew Him, who He was, what He was: and I have done this. What can I do? If I had but kept my resolutions yesterday! What am I to look forward to?

Repetition.—Well is it called *mortal* sin, as it has brought our Lord to this sorrow unto death and to this mortal agony.

“*Father*, let this chalice pass from Me,”—“the chalice the *Father* hath given Me.” It is then the love of the Father that has decreed this chalice to His well-beloved Son, in whom He is well pleased. Shall we not love God?

Let the chalice of sin pass from me, and the chalice of contrition be mine henceforward.

The Angel strengthens our Lord.—Sin was already conquered, and the glory of which it had robbed God was made good, Heaven was opened and man was redeemed by the first act of love of the Sacred Heart and by the first precious blood-shedding.¹ But this was to be a redemption infinitely worthy of God, and man was not only to have life, but to have it most abundantly. All the immense Agony in the Garden

¹ The more usual doctrine of theologians is that, though this blood-shedding sufficiently paid for the benefits enumerated above, their purchase was not in fact completed until our Lord's Death,—[ED.]

and the sufferings of the Passion were of God's magnificence, that graces should be not only sufficient but efficacious, that men should not only be saved but become saints. Who shall be afraid that He will not succeed in fulfilling God's will and attaining the sanctity of his vocation, when the Precious Blood is outpoured in streams, when graces are purchased infinitely more than are needed? Who shall be wanting in confidence in God?

October 5.

From the Garden to the House of Annas.—Judas must have carried away with him some of the Precious Blood from his sacrilegious kiss. He will have placed his hand on the garment that was soaked with Blood, and with that very hand have gone to receive the price of his Master. There will have been Blood, too, on the sacred face that he kissed.

O glorious will, that, *sciens omnia quæ ventura erant super eum, processit*, notwithstanding the repugnance! Strengthen my will.

From the House of Annas to the House of Caiphas.—Falls may come close after great graces. St. Peter had just been ordained and made his first Communion. Impulsive zeal is very dangerous. St. Peter struck with the sword, and this, which was a zeal without knowledge, without any indication of our Lord's will, was followed by a panic fear. The day will come when *Et tu cum Jesu Nazareno eras*—"Thou, too, wast with Jesus of Nazareth," will be the most welcome sound the ear could hear. A true Jesuit will hear it. Are we not *cum Jesu*, in His Company?

St. Peter might have been confirmed by the miracle by which our Lord healed Malchus. Twice our Blessed Saviour manifested His Divinity; on this occasion for the body, and for the soul when He cast the soldiers on

the ground by His mere word, *Ego sum*. This gave them time to reflect on what they were doing, and if they would, to repent. But for Himself His Divinity does nothing but fortify Him to suffer.

Repetition.—If our Blessed Saviour had answered the question, *Quis est qui te percussit?* must He not have named me? What can I do but lie at His feet and kiss them, and beg Him to give me a share in the shame that I have brought upon Him?

How undignified the sufferings of our Lord are, bringing thereby into greater prominence His humility, and into greater contrast His calmness. We should have expected that a God coming on earth to suffer would have made it a scene of majestic and dignified endurance of extreme pain, such as the old crowned and clothed crucifixes, like the *Volto Santo* at Lucca, would suggest; so that the world should be impressed with the sight of the heroism. But our God does not suffer so. Every circumstance is lowering and humiliating. It is a rabble come out in the night; imagine the clamour when the ear of Malchus is cut off; see the hauling to and fro, the buffeting, spitting, reviling, mocking, all night long, without a person of worldly note for witness—how completely our Divine Lord abdicated His dignity, and such dignity, and for me who can stand upon mine! If anything would make one ashamed for the past, and for the future encourage one to the* third degree of humility and our own* 12th and 13th Rules, surely this will.

Application of Senses.—O Lord, let me never follow Thee “afar off” as St. Peter did, before his fall. On the water he was close to Thee, and Thy right hand saved him. I have come into Religion to follow Thee closely, but for this I must be a perfect Jesuit. God grant it.

I must try to be, and pray to be, a perfect Jesuit: but I must be content to see others, and even all, surpass me in virtue, if such be the will of God. I will rejoice and thank God for every mark of virtue I see in them. And I will do my best, and will pray to be a perfect Jesuit too, as perfect a Jesuit as God can make out of such materials. But I here deliberately, in the presence of Jesus, mocked, and blindfolded, and buffeted for me, resign to Him all my discontent, and I acknowledge to Him that I am but a whelp, whom He mercifully permits to eat of the crumbs that fall from the children's table; and as I have forfeited all right to be called His son, I ask Him to let me be among His hired servants. And Lord, let me not be an idle, unprofitable servant. I bless Thee for Thy unnumbered gifts and graces. Make me use them, and let me not be unworthy of Thy Society.

My failure on the repose-day I must look on as a general would an unsuccessful attempt to take a town by assault. It is stronger than I thought, and I must sit down before it and besiege it. . . .

October 6.

From the House of Caiphas to that of Pilate.—What can account for the animosity of the Jews against our Lord but that they were the instruments of the devil? *Nunc est hora vestra et principis tenebrarum*—"Now is your hour, and that of the prince of darkness." Those who crucify Christ are the "seed of the serpent." What paltry false witness, that He hindered payment of tribute to Cæsar! The tribute-collectors make no such complaint. But our Lord would not utter one word. I will learn from this never to defend myself again.

From the House of Pilate to that of Herod.—How Divine is the silence of our Blessed Lord amidst all the accusations urged before Herod. He knew that it would lead to His being treated as a fool, but that was not too much for Him to pay for the silence He loved. And the mockery, derision, and contempt could have been averted by the least exercise of His miraculous power; but as He would work no miracle to provide Himself food in the desert, so neither will He here, but leaves Himself in the hands of His Father. He loves the contempt: shall I not at last learn how much more it is worth than the esteem of others and the self-esteem I have so much cherished? Let me have self-contempt, and I shall not much longer seek for the esteem of others. And as to the self-contempt, I have it in the bottom of my heart, *I know* I deserve nothing else; but I have shut this truth away from my sight, tried to forget it, and have acted as though it were not true. I must be more honest, more simple henceforward. Better see the truth now, and build some virtue on it, than see it with a useless shame hereafter. I do despise myself thoroughly, and if I were not a coward, I should say at once that I hope men will treat me as I deserve. God grant that I may come to this, and soon. So I can become like Christ—I deserving it—like Him who deserved infinite honour, but was derided and mocked for me.

Repetition.—I have myself been a Barabbas, a robber of the glory of God, and murderer of souls. And I have preferred myself to Christ: as unconscious of Him I was passing by and at the cost of whose life I was saved as Barabbas. God grant that I may never think of any one else henceforward, except so far as thereby I may advance His honour, and that I may forget that I exist, in the exaltation that I give to Him.

Application of Senses.—Think of what the Sacred Heart of Jesus, *that I hold in my hand at Mass*, desires in me and for me. This is Father de la Colombière's beautiful suggestion. I *will* be like Thee, O Sacred Heart. I will henceforth take my own place. I will learn from Thee to love to be despised. But, O Sacred Heart, help me. Grant me the contempt and the grace to bear it, thinking of and loving Thee.

October 7.

The Scourging.—The shame of Thy nakedness was worse for Thy Sacred Heart to bear than the blows that tore Thy tender flesh, and Thou didst bear it to atone for my shamelessness. O Jesus!

Repetition.—My Jesus, have not I sought out where the blow would pain Thee most, and then struck Thee most sacrilegiously in Thy priesthood, and in Thy love of souls? These are my stripes Thou art bearing, the many stripes of one who knew his Lord's will. Let my worthless blood mingle with Thy royal stream: give to me, the most unworthy, the grace of martyrdom. No one can deserve it. The more unworthy of it I am, the more Thou will be glorified in Thy mercy for choosing me, in Thy power for supporting me. Meanwhile let my tears of sorrow and of love be poured into the sacred pool of Thy Blood. My heart alone is hard, and I am the greatest sinner. O Sacred Heart, convert me. Thy most precious Blood fell in showers on those who scourged Thee. When they rested from their cruel work, Thy grace came powerfully to their hearts. Could it have been otherwise so near to the fountain of grace? And who is nearer to the fountain than I? Courage then, and confidence in the Precious Blood.

The Crowning with Thorns.—It is a wonderful mystery that the majesty of God offended by sin should receive

as an atonement that which was carried out by a series of the most frightful sins. The devil inflicts all that his malice can invent by means of men whose hearts he has hardened: and thereby man is redeemed and God's justice satisfied. In this world we shall never know the full value of the willingness of the Sacred Heart. Our Redeemer stands crowned with thorns, with a reed for a sceptre and a purple rag for a robe, mocked and scorned, a King, but truly not of this world. Let *this* Kingdom come. Enthroned Thyself in *these* Thy kingly ensigns within my heart, O dearest Lord. Be my King, clad thus; more wonderful than in the majesty of Heaven.

Application of Senses.—If one of those who had been scourging our Lord were touched with His grace and converted, and were to kneel before Him and look up into His sacred face, and were to be forgiven for the sake of the Precious Blood in which his hands had been dipped; and then, full of sorrow and love, were to plead to be allowed to take a part of that scourging himself, and our Lord were to say: I accept your offer, go to such a place, live in such a community, and bear whatever befalls you in union with My wounds, keep those rules, observe custody of your eyes and tongue, prefer others to yourself—and when nature is hurt by silence or self-restraint, by penance, by punctuality and obedience, by being the same to all, and by being always meek and humble, you shall have the merit of My stripes: would he not say that it was little compared with what he asked for and with what his love was ready to bear? And if then, he did *not* keep custody of eyes and tongue, was neither meek nor humble, and habitually preferred himself to others, who would believe that he had been in earnest as he knelt by the column of flagellation? Yet these are my

professions and my prayers: what proof have I yet brought of being in earnest? O Precious Blood, without Thy grace I can do nothing, but Thy grace is sufficient for me. Help me now. The crowning with thorns, the derisive genuflections and mock homage, seem to be the direct work of the devil, who was cast out of Heaven because he would not adore this very Human Nature, and who by his instruments mocks the worship due to our Lord. Is it not so too often in the Blessed Sacrament?

October 8.

The Condemnation. Carriage of the Cross. Crucifixion.
—*Non habemus regem nisi Cæsarem*—"We have no king but Cæsar," no king but that of this world. What is a King to us who is not of this world? We will not have Him to reign over us.

The adorable Blood of God in the mud of the streets, trodden on by men and beasts, carried from place to place on their feet, disregarded save by the angels, who watched and worshipped it till the Resurrection—by what honour can we atone for this humiliation?

Mysteries on the Cross.—What faith in the Good Thief, who was probably converted without seeing a miracle. What knowledge must have been infused into him at the very instant of his repentance, for him to have understood the crown of thorns and the title of the Cross, to have known that Christ had a Kingdom, into which He was about to enter and whither He could take him. In what beautiful silence he cheerfully and lovingly bears his own crucifixion, listening to his Master's doctrine. And the first thing he learns is to be a child of Mary.

Repetition of the first Meditation.—Be my heart that veil of Veronica, even as Mary's was, that having been

used to ponder on all the mysteries of her Son, sees Him now in the Way of the Cross, a sight that can never be forgotten. Happy should I be, if that sight were ever before me, so that I needed no reminder, to see my Lord bearing His Cross. Help me, my own St. John! See, that dear shoulder on which so lately thou didst lean, is bleeding from the wound the heavy Cross has made. And thou canst not help Him, save by being a son to His Mother Mary. Take me with thee and teach me, dear St. John.

Repetition of second Meditation.—Thou dost thirst for my perfection, in the midst of Thine Agony, O my Lord. By Thy Precious Blood and bitter pains, help me still more. Thou hast done wonders for me, but I look to Thee to do far more. By Thy Cross and Passion, I pray Thee that I may see more readily what is most perfect and the will of God. Remind me to turn at once to prayer. Make me, without loss of time, to love that which is most contrary to nature and has in it most of Thy Cross. Take from me all human consolation, and make me love Thee so that nothing may take me from Thee. *Ne permittas me separari a te.* The Sacred Heart is still. It contains not one drop of blood. All has been given for me. See where so much love has dwelt. The Divine Love is there still, but the Human Heart is dead. What human love has animated it, since it was framed of the blood of Mary. It is the tranquil battlefield, where the greatest of victories was won.

October 9.

The Sorrows of Mary.—Those who had the greatest devotion to the Sacred Heart were those to whom it was first exposed to view. *Qui vidit, testimonium perhibuit.* Let me love Thee, O Sacred Heart, with the love of Thy Mother, and of St. John and St. Mary Magdalen,

that I may come to a knowledge of Thy mysteries. I long to know Thee in order that I may love Thee, as Thou dost deserve to be loved. Let me know nothing else, love nothing else but Thee alone.

The Burial of our Lord.—The three great lessons our dear Lord teaches a Religious, are solitude, obedience, and union with God.

The Sacred Heart is the Rock in which my sepulchre is hewn. Let me die and be buried in Thee. O Lord, this life is wearisome, this life ever dying yet never dying. Oh, that I might die and be buried in Thy Heart. But I do not die. All that is bad in me lives. When this retreat is over, I shall find that the evil in me is as strong as ever, and my resolution is that I will go on dying as long as I live. I will pray for martyrdom, and mean not only an actual death for Christ, which is too glorious a grace to be expected, though God *could* give me even that, but also a constant mortification of my senses and incessant humiliation. This I pray God to send me. Shrink as I may, and fail as I may, I will pray for it. Queen of Martyrs, pray for me. Sweet St. John, be my true Patron here.

Repetition.—Those who were timid in the lifetime of our Lord, lose their human respect at His death. Where were the Apostles? Afraid perhaps of recognition, and prepared to disown Him and ready to say they had been deceived. But St. Joseph of Arimathea and St. Nicodemus lose all their fear now. And with great love they bury Him with the rich, with very costly spices. A pound of spikenard was considered an extravagant offering from St. Mary Magdalen, and they bring a hundred pounds weight of spices. They probably do not know that it is needless, and that His Body, by the virtue of the Hypostatic Union, is

incorruptible, but our Lady knows. She does not tell them, for she sees that though their faith is imperfect, their love is very great. How comes it that we, with a perfect faith, have an imperfect love?

How this anointing must have awakened in St. Mary Magdalen the remembrance of her own offering, which our Lord accepted for His burial. And this memory of His loving forgiveness and defence of her, and how He let her draw near to His sacred feet when others would have driven her away, must have revived all the poignancy of her contrition, remembering that her sins were offensive to Him who was dead, and that He had died for them. Now this is as true of me as of the penitent Saint. O St. Mary Magdalen, pray for me that I may have loving tears of true contrition.

Repetition.—If our Lord had come only to redeem me, then that which He has done is largely in excess of what was needed. But as this would have been against His wisdom, He must have had some further end. It was to win my love, and to draw me by love to the life of penance that was best for me. He did not need these rigours, but how else could I be drawn to them? How then is it possible to see them and not love Him? And if to love Him, then to long to be like Him—to show Him that it is not in vain that He has humbled Himself so low for me.

Now how is this to be done? I do not know what God will do with me, how He will answer the prayers I make Him for humiliations. Without them I cannot get humility quickly, if indeed I can get it at all.

But what am I to do while things remain as they are? One thing I see more plainly the further I go in the retreat, and that is how *shallow* my spiritual life is. Very often I have right desires, no doubt, but how feeble they are. My faults too, here, are of a paltry

kind. I have no temptation to greater ones, but there is no generosity in me, or I should be broken by contrition. And these paltry faults are thoroughly ungenerous. What are unkind judgments, envious thoughts, constant preference of myself to others, want of meekness, dissipation, coldness and distractions in thanksgiving and at meditation, and a thousand others, in one who has received the graces I have received? I am in Religion instead of in Hell, and yet I can think of what the novices think of me, and forget God! It is plain that I am yet unconverted, or if I have learnt any virtue, it is very thin and frail. I could unlearn in half an hour all that I have learnt here in six months.

And yet I want to lead an interior life, to belong to God, to keep back from Him nothing that He asks of me, to be generous with His Divine Majesty. I must thank Him for letting me know that I am nothing, and that I have it all to do yet: and I must be in earnest in the simple, humble work before me. I will combat distractions with all my might, take every pains about my prayers, strive against human respect, love my Brothers and prefer them to myself, and daily pray God that I may know myself better and hate and despise myself, and know Him better and love Him.

October 10.

The Seven Stations of the Passion.—Who would visit them alone when he could go with Mary? And what difference of fruit! How much more deeply the heart is moved, seeing as Mary sees, feeling as Mary feels. I will never make any petition to Almighty God except through Mary.

St. Francis Borgia.—I apply to my vocation the words of the Apostle, "If when we were enemies we

were reconciled to God by the death of His Son, much more now that we are reconciled to Him we shall be saved in His life." Here is true encouragement. If when I fled away from Him and resisted His inspirations, He sought me and invited me, and left me not till He had drawn me into His house, how will He leave me or forget me, now that I have been drawn hither by Him? (Rodriguez, vol. 2, t. 7, c. 7.)

October 11.

The Sacred Heart.—Our dear Lord does not bear about with Him His wounds to shame His beloved. The delicacy and tenderness of His love thanks them for them as His glory, as though they had been the gifts of His friends for His glory's sake. *His plagatus sum in domo eorum qui diligebant me. Vulnerasti cor meum, soror mea, sponsa.*—"With these I have been wounded in the house of those that loved Me." "Thou hast wounded my heart, my sister." Can love go further? So that it is not only we who say: *O felix culpa*—"O happy fault," that has brought us such a Redeemer, but our Lord also, who says, "*O felix culpa* that has enriched Me with these wounds, by which I have gained the love of My elect. They were My friends who helped Me to the desire of My Heart. Even My Mother offered Me freely. Therefore, *Exite filiæ Sion et videte regem in diademate quo coronavit eum mater sua.*"

Thus all in Heaven, His Blessed Mother on the one hand, and the most penitent saints on the other, will share in the eternal joy of the Sacred Heart in the wounds of the glorious Humanity. Those who pierced Him shall see Him, and if they love Him, they will see that He loves them for the very wounds they have given Him. These are roses in His hands, the gifts of love.

The Scourging, the Crowning with Thorns, and the Crucifixion, the atonement for the three concupiscences.—This is the continuation of the meditation of the Two Standards. In the Scourging we see the poverty of our Captain, that is, we see all that is opposed to sensual pleasures and the concupiscence of the flesh. All this poverty and pain is found in a still greater degree in the next mystery, the Crowning with Thorns, for unless we carry on the war against the flesh, we cannot subdue the concupiscence of the eyes. And the pain of the first and the ignominy of the second mystery is found in a much greater degree in the third, the Crucifixion. It is too the very reversal of pride. For pride takes away the glory of God: but the Sacrifice of Calvary was the greatest offering that could be made to God's honour. Pride looks solely to self. Our Lord suffered altogether for us. Pride is essentially rebellious: the submission of our Lord was an obedience unto the death of the Cross, and that an obedience not only to His Father, but to His judges and to the very lowest of the executioners. Pride is revengeful of injuries: our Lord died for His enemies. Here our Lord shows Himself the perfect example of the third degree of humility, preferring the more abject, though men could have been redeemed without it, in the very spirit of the * proclamation in the Two Standards.

Our Lord's Death, our example.—*Ad te venio.* How can I live so that those should be my words, this my joyful thought when death comes? It must be by a constant mortification, for I must not have myself to leave then. It must be by an habitual love of God, that it may be good news to be told that the time has come to go to Him. May I die daily.

The Beatitudes taught from the Cross.—This again is a continuation of the Two Standards. The Sermon

on the Mount was Christ's proclamation, and He teaches every part of its perfection from the Cross. How closely allied the first and the last are. And what a force and efficacy they all have, when preached from the Cross. Can a preacher hope to persuade any one that they are *Beatitudes*, if he does not preach from a Cross also? God grant me to be mortified, lest judged by this rule I should hear, *Ex ore tuo te judico*.

October 12.

The Solitude of our Blessed Lady.—I imagine our Blessed Mother to have caused all the Precious Blood that could be collected with cloths to be carried into her room, just as St. Praxedes and other saints collected the blood of the martyrs.

This room would be our Mother's oratory during the time of her desolation. How vividly the sight of the Precious Blood of her Son would renew and deepen the poignancy of her suffering. So also the veil of Veronica would have been brought to Mary. Our Lady's prayer would not be altogether lonely, for with a Mother's thoughtful love she would allow St. John the consolation for some time at least of adoring these precious relics; doubtless calling him son and he invariably addressing her as Mother, though it was to the increase of her grief as showing the exchange that had been made, but from conformity to our Divine Lord's injunction. In their company I will visit the same Precious Blood in the Blessed Sacrament. Our Mother will have offered to the Eternal Father all His gifts to her, in reparation for the awful crimes of the Passion, and therefore for my sins; and then, knowing that their malice was infinite and her offering finite, she would offer to Him the most Precious Blood of His Son and hers.

In this with St. John I may unite with her. With him I may join in Mary's act of adoration, as well to the Precious Blood, as to the Sacred Body and Soul, which were not present with her. So also I may try to form to myself some idea of Mary's act of faith, hope, and charity, of wonder at the Divine goodness, of hatred for sin, of submission to and conformity with the will of God, each of such acts being a meditation in itself.

CHAPTER IV.

A NOVICE'S SPIRITUAL NOTES (continued).

FOURTH WEEK OF THE LONG RETREAT.

The Resurrection.—The moment of death was a transition for the Soul of our Blessed Lord, most sudden and most extreme. To the last on the Cross He exercised His Divine power to deprive His Soul of the joys of the Beatific Vision which it possessed and to plunge it into the depths of desolation and Divine dereliction. In the instant of His Death He let loose upon His Soul all the Beatific joys that He had miraculously restrained. And as the joys of the Vision of God are the rewards of merit, these joys were His by a second title and in the greatest possible degree. In the Passion the Divinity was so concealed that enough was not manifested to frighten miserable cowards from striking Him on the face: instantly after death it so shines forth from His Blessed Soul that it suffices to beatify the myriads of the just who had been assembling in Limbo for four thousand years.

Repetition.—Besides the natural joy of our Lady, God produced in her soul in an instant the grace of a supernatural joy proportioned to her sufferings, and this continuing atoned for the delay of her beatitude for so many years.

What a magnificent conclusion this meditation makes to the proclamation of the Eight Beatitudes in

the Two Standards. Here is the fulfilment of every promise to the just souls—the Kingdom of Heaven to the poor in spirit and to those who have suffered persecution for justice sake, possession of the land to the meek, comfort to those that have mourned, their fill to those that have hungered and thirsted after justice, mercy to the merciful, the sight of God to the clean of heart, a place amongst the children of God to the peacemakers. *Benedicite spiritus et animæ justorum Domino : benedicite sancti et humiles corde Domino*—"Bless the Lord, ye spirits and souls of the just; bless the Lord, ye holy and humble of heart." It is the triumph of those whose hearts are like the Sacred Heart.

October 13.

The Second Apparition.—"Who shall roll away the stone?" My habits and want of habits present a dead weight that I never could possibly move, and so I depend entirely on God for the means of fulfilling my resolutions and living more worthily of my grand vocation. He must roll away the stone, for it is exceedingly great, and *He will*. But I must not be disappointed if it is not done all at once, for that it will not be.

The Angel tells the women that Christ goes before them into Galilee, and *there* they and the Apostles shall see Him, while in fact one half of the recorded appearances were to be that very day in Jerusalem. Thus God always superabundantly fulfils His promises, both more promptly and more fully than He leads us to expect. The one thought in the minds of the holy women must have been: If He is risen, oh, that we might see Him! They are promised that they shall see Him in Galilee, and in a few minutes He appears to them in the way.

Repetition.—St. Mary Magdalen once more brings spices to our Blessed Lord, not content with the hundred pounds' weight of myrrh and aloes buried with Him by Nicodemus. She remains by the sepulchre weeping, not taking to herself the injunction of the Angel whom first they saw, and not noticing that they were angels to whom she said: *Tulerunt Dominum meum*—"They have taken my Lord." Her absorption in the love of our Lord is such that the angels speak to her, but their words convey to her no meaning. She asks where our Lord's Body is, as if she had never been told that He had risen from the dead. Her tears delay her recognition even of our Lord Himself. What a tenderness of affection there is in the message to the Apostles: *Ascendo ad Patrem meum et Patrem vestrum, Deum meum et Deum vestrum*—"I ascend to My Father and your Father, My God and your God." So far from disowning them, all that is His is theirs.

If the holy women had been with our Blessed Mother, they would have understood and believed our Lord's Resurrection, as St. John did, who says of himself only and not of St. Peter, *credidit*, "he believed." The silence of our Blessed Lady is what we might have expected of her, who concealed the Incarnation even from St. Joseph. Those, however, who are the nearest to her, are the first to learn the secrets of her Immaculate Heart.

The Third Apparition.—Our Lord rewards the beautiful obedience of the holy women, who with a holy joy and great alacrity fulfil at once the injunction of the Angel, though they do not fully understand it: and our Lord repeats the command that had been given in His Name.

How short, yet how powerful, is true spiritual consolation. Our Lord is with them but a few moments,

but how those few moments have changed them. The Divinity, which gave the Beatific Vision to the souls of the just, poured consolation into their hearts, giving them the faith which is the foretaste of the vision of God. They who were faithful beneath the Cross, have now the honour of being Apostles to the Apostles.

Repetition.—Painters are wrong in representing the guards as terrified by our Lord's Resurrection. It was the Angel of the Lord, who rolled back the stone and sat upon it, whose aspect was like lightning and his raiment like snow, whom they saw and became as dead men. I suppose that for a short time they were guarding an empty sepulchre. This is important, as it lessens the impression of the subtlety of our Lord's risen Body. Another error of painters is putting the Blessed Virgin as one of the Three Maries.

I compare the inspirations of this retreat with the voice of the Angel to the Maries. If I am faithful to those inspirations, our Lord will meet me on the way, and bless me.

October 14.

The Fourth Apparition.—Our Lord rewards St. Peter's noble promptitude, which was the more meritorious as his faith was imperfect. It is a great thing to be prompt in God's service even when we are in darkness. Then God will give us light. St. Peter's energy in leaving nothing uninvestigated that might help him to know all about our Lord is like his eagerness, a little later, in girding his coat about him and swimming ashore when St. John told him it was our Lord.

The difference of effect on the Apostles of St. Peter's testimony and that of the holy women is very remarkable. They say, it is quite true that Christ has risen, for He has appeared to Peter. *Surrexit Christus vere et*

apparuit Simoni. He had confirmed his brethren, as our Lord told him. It is very Papal.

The Fifth Apparition.—Two things in this meditation seem very applicable to me. My resolution in the Kingdom of Christ was thoroughly and systematically to reform my conversation. Now here there is great encouragement for trying to talk of Christ, for our Lord joins the conversation about Himself, though it was very imperfect indeed.

Secondly, our Lord's teaching that it was by suffering that He was to enter into His glory. Much more then must His members, who need penance and reparation, enter in by suffering. And still more, those who profess to imitate Him closely. Surely if we thought that it was the only way to His glory, we should welcome it. Note that it is His glory in two senses, just as Christ sits *ad dexteram Dei in gloria Patris*—"At the right hand of God in the glory of the Father." It is His, as that which He enjoys: it is also His, as that which is given to Him by those who enjoy it with Him. All the glory that our Lord shall give me hereafter will be to His own honour and glory.

Repetition.—From time to time God gives light that is a permanent increase of our knowledge. So the sense of Holy Scripture that He here gave to the disciples. The lights given in time of retreat are to be greatly valued. The whole time that I have been here has been a succession of lights for my help, so that over and over again, the exhortation or spiritual reading has seemed to have been written on purpose for my assistance at that moment.

How truly I have deserved to be called foolish and slow of heart. I have been slow to perceive God and the spiritual side of things; and this is well called slowness of heart, for if my heart were set on God,

I should be quick to perceive everything that concerns Him. Our Lord was Himself the instructor of these disciples, though they did not perceive Him or know Him. So is He mine, and often I do not perceive Him. More truly they might have been called slow of heart after their instruction, for still they did not know Him. They must have thought it was some angel on whom they were pressing their hospitality. If those who are hospitable to strangers receive angels unawares, these received the Lord of the Angels.

What a splendid will that word *coegerunt*—"they constrained Him," indicates. Our Lord had been to them the *mel in ore*, and the *in aure melos*,¹ but He would never have been the *in corde jubilus* if it had not been for that will. They had received Him by faith in His preached Word, but owing to that will, they were admitted to the union with Him of Holy Communion. Such is the will that takes the Kingdom of Heaven by force. What distractions in prayer, what rebellious movements of unmortified passions, could withstand such a will? That will would pray as Jacob wrestled with the Angel, and what could prevent it from attaining to the perfection of the religious life? And it came from the *cor ardens*, set on fire by the flames of the Sacred Heart. Light that fire in my heart, O Lord, give me that will.

Application of Senses.—The *cor ardens* in the disciples was owing to the revelation our Lord made to them of the Cross and of the value of suffering. To them before it had been simply an evil, accustomed as they were to look on temporal prosperity as the mark of God's favour. But now they learn that Christ was to suffer

¹ *Jesus mel in ore, in aure melos, in corde jubilus*—"Sweet to the lips, song to the ear, jubilee to the heart is the name of Jesus." (St. Bernard, Sermon, 15, in Cant.)

and so to enter into His glory, and that that glory was not of earthly grandeur. Their hearts instantly were set on fire with the greatness of the new thought, which cast such wonderful light on the Scriptures our Blessed Lord quoted to them, and they must themselves have already been inflamed with the desire of sharing in sufferings, recommended by such results, sanctified by such an example. With this preparation our Lord communicated them, and then having Him in their hearts, they needed Him no longer before their eyes, and so He left them.

I imagine our Blessed Lord Himself celebrating before them. "In the night before I was betrayed, I took bread—*Corpus meum custodiat animam tuam in vitam æternam.*" The Apostles must have spoken to such of the disciples as were in Jerusalem with the greatest reverence and fervour of the institution of the Blessed Sacrament, and they must have very vehemently desired to have been present and have communicated. Our Blessed Lady during the time of her desolation must have made most perfect spiritual communions, and our Divine Lord may have communicated her on the Easter Sunday morning, that He might unite Himself with her with that renewal of the intimacy with which He was hers at the Incarnation. Such thoughts should move me to fervour at Holy Communion.

October 15.

The Seventh Apparition.—Perhaps all the grave faults of St. Thomas' incredulity and obstinacy arose from wounded self-love that he was not present when our Lord appeared to the Apostles, and that he had not received the power of forgiving sins. How St. Thomas must have lessened the joy of the rest during that Easter week, and how fervently they must have united

to pray to our Lord to convert him, when they found that they could not prevail with him.

In the very instant of our Blessed Lord's appearance the faith of St. Thomas must have perfectly revived, and it must have been the deepest humiliation to him then to hear our Lord mentioning the terms on which alone he had said he would believe. The privilege of touching the sacred wounds, when pressed upon him by our Lord, must have been a joy mingled with great confusion. Doubtless he had said that he must touch them in order to believe, because the other Apostles told him that our Blessed Lord had shown them His hands and His side when He appeared to them on Easter Day.

The Ninth Apparition.—The consolation of the disciples gathered together from various parts of Galilee to the number of five hundred, must have been very great. They must have been astonished to find that so many had resolved to follow Christ. To the Apostles, by whose ministry they were collected, it must have been singularly consoling. The difficulties of the way would have been beguiled by fraternal charity among these brethren meeting now for the first time and having so strong a tie. Mount Thabor must have been ascended with singular reverence in company of SS. Peter, James, and John, who were no longer bound by our Lord's injunction of silence respecting His Transfiguration.

The hardness of heart with which our Blessed Lord reproached some, was that they had not believed what others told them from Him. Not to see our Lord in those He sends to us is pride and *duritia cordis*.

Repetition.—If it had not been for our Lord's proclamation of His power, and His promise to be with us always, would it be possible to accept such a com-

mission as *Docete omnes gentes*? But the more arduous it is, the more safely we may undertake it, as the more plain it is that we are nothing and that God is everything. He who has all power in Heaven and on earth may choose His own means. Yet we are really to be the means. We are to teach all things whatsoever Christ has commanded us, and this we can only do effectually by their observance. If we aim at perfection, without any human respect whatever, we need not fear that we are neglecting our commission. It is to be God's work at all times, in all places, with all persons, without any exception. I am much too forgetful of zeal of souls among my fellow Religious, but clearly if I had it, fraternal charity would be safe, and recreations and all other intercourse with them would be sanctified.

Application of Senses.—How gentle and meek our Blessed Saviour is with St. Thomas; what He would have been before His Passion, the very same is He in His glory. Yet how severe is the rebuke to a loving heart. *That* is blessed which thou mightest have done, and which others will do. Our Blessed Lord seems to be far from us, and neither to see nor to hear; but when He speaks to us He shows that He knew all.

If our Lord were to let us but once touch His sacred side, giving us time for preparation and thanksgiving, what fervent preparation and thanksgiving they would be. But what would this be to Mass? The finger of St. Thomas is kept at S. Croce with the great relics of the Passion, and when it is shown, it is announced as having touched the sacred side. Is not every priest's hand sacred? Should he not reverence those fingers with which he holds our Lord? Let them be in poverty and labour, as the servant is not above his Master, nor the throne to be honoured more

than He who sitteth thereon. But let it be with a constant sense of who it is that has touched them, so that they should be kept in true sanctity.

Our Lord salutes the Apostles with: "Peace be with you." In the Blessed Sacrament, which is brought before one every moment in this meditation of the Sacred Heart, we have this God of Peace. *Agnus Dei, dona nobis pacem.* I give myself to Thee.

October 16.

Qualities of the Resurrection.—This meditation opens in the Holy House at Nazareth,¹ where our Lord lived with His Mother in His glorified Body. Thence it is easily transferred to Paradise, where both Son and Mother are with all the glories of the Resurrection. How the sight of them, and the promise they make to us that we shall share their glory, encourage us to carry out the resolutions of the Kingdom of Christ and the Two Standards. Even the things of this world would become desirable if they ceased to be perishable—an eternal natural beatitude. But what is this to compare with Paradise? The supernatural is infinitely superior to the natural: and Paradise with Jesus and Mary is the reward of poverty and contempt borne with them here. Does not the thought of their society make their poverty and contempt attractive? As to be with them is the object of our hope, does not this make us hope for poverty and contempt as the means whereby to reach them?

The Ascension.—*Tristitia implevit cor vestrum*—"Sorrow hath filled your hearts"—was what our Saviour said to the Apostles in consequence of His having told them that He would return to the Father. Yet now when

¹ There seems to be some obscurity here, which would no doubt be cleared up if we had the points of the meditation,—[ED.]

the time has come, and He really leaves them, they are full of joy. The one was the result of a selfish, the other of an unselfish, love. To see their beloved Lord, after such ignominy and such torments, ascend in such majesty and glory is a happiness so great that they forget themselves, thinking only of and rejoicing for Him.

On the descent from Mount Olivet, how very affecting it must have been for them, but especially for our Blessed Lady, and for St. Peter, St. James, and St. John, to see the Garden of Gethsemane and the Brook Cedron. They return to the wonderfully favoured Cœnaculum, and though their bodies are on earth, their conversation is in Heaven.

The Descent of the Holy Ghost.—How full of desire the Apostles must have been to go forth and proclaim Jesus to every creature, but they must have felt their ignorance and weakness. But just now they thought that He was come to establish a temporal kingdom, and the thought of their Master in Heaven was far from habitual to them. They must have felt that there were many things that He had said to them that they had forgotten, and they must have been most confused as to the bearing of one doctrine on another. This however they knew, that they had to preach by their own lives and practice, and as what they had to preach was obedience to Him, so, unlike many of those on whom our Lord worked miracles and enjoined silence, they restrained their impatience to spread His name and glory, and remained in retreat, associating themselves as closely as possible with the Mother of God.

When the Holy Ghost descended upon them He undertook the Divine work, using them as His instruments, willing instruments, and therefore with merit for their share in the work, even as Mary in the

Incarnation. He descended in the form of tongues, the organ by which His work was to be done, and of fiery tongues, showing how it was to be done. And their tongues ever after spread the fire our Lord came on earth to kindle. The Sacred Heart was satisfied. And this is our work, giving a constant satisfaction to the Sacred Heart.

This too suggests my own prayer, *Mites fac et castos*. For the last, the burning out, at the cost of any pain, our unmortified passions. *Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine*. And pure zeal, however fiery, must be meek.

The Love of God.—It is worth going through the Exercises to make this meditation.

My God, I love Thee because Thou hast made me. Existence is an incalculable good. I love Thee for the end for which Thou hast made me. No angel has a higher or nobler end; nay, not even Thyself. And I am the lowest of all creatures with so high an end. I love Thee for not having made me the servant of an angel or other creature. I love Thee for not having made instead of me the innumerable worthier creatures that were possible to Thee. But let it be no less to Thy glory. Let me do for Thee what they would have done. I have nothing of my own, but I offer to Thee all that Thou hast given me; and as Thou hast given me not only what I am and have, but Thine own self, I offer Thyself to Thee, Thy Blood, Thy Heart, Thy Death, Thy Merits, Thy Love. Who can give Thee anything more worthy of Thee? I love Thee for placing such an offering within my power; and I pray Thee, by Thyself, that I may offer it to Thee in union with the Immaculate Heart of Mary, most perfectly.

CHAPTER V.

A NOVICE'S SPIRITUAL NOTES (continued).

DAILY MEDITATIONS.

The Immaculate Conception.—Here we have three things to thank God for : (1) that our Blessed Lady has given Him so much glory ; (2) that He has made our Mother so perfect ; (3) that our Mother, gaining for us her own graces, obtains for us precisely what we want, *i.e.*, that we may overcome the proneness to evil that is in us, so as to know and love God with facility.

The Annunciation.—Humility.—Is it not the most wonderful condescension in the Most High God to await the Blessed Virgin's consent, and to make His eternal decree depend upon it ?

God did not ask St. Gabriel's consent before He sent him on his embassy, nor any other creature's, whom He deigned to use as an instrument, save only Mary's, and that because her humility was unrivalled, *respexit humilitatem ancillæ suæ*.

Qualis esset ista salutatio—"What sort of salutation *that* was." The visits of angels were habitual to our Lady, but this was the first time that she had been saluted as *gratia plena*.

Dominus tecum : all for our Lord, as our Lord was all for her. This is the true practice of the Presence of God.

The greatness of Mary is clearly contained in the Angel's salutation that she should be the Mother of the great King; and the prophecy of the perpetuity of the Church, *Regni ejus non erit finis*—"of His Kingdom there shall be no end," is also associated with our Mother and her Divine Maternity.

Mary calls herself *ancilla Domini*—the handmaid and bondslave of our Lord. The slave is the absolute property of his master, bought by him for a price, so that his children are his, and his work his, and he cannot look for any reward or wages, or even for thanks. It is all his master's right.

Think what joy it would have been to the Blessed Virgin only to have learnt that the time of the Incarnation was come, and that she might adore and love our Lord. What then, when she is herself to be the Mother of God? But there is no sign of exultation. It is, *Ecce ancilla Domini, fiat mihi secundum verbum tuum*. What a lesson for that most difficult of all things, to be devout when receiving great blessings.

How promptly God gives His graces. In the very instant that our Blessed Lady says her *Fiat*, our Divine Lord makes her His home.

Our Lord was incarnate in so humble a manner that He might love us the more. Those for whom we have borne most, we love the most, as a mother her child. So it should be with a priest, and the souls for whom he labours.

Our Blessed Lord repaid His Mother for the Human Nature He received from her by His Divine Nature, which filled His Sacred Humanity to overflowing, and was poured forth on that which was nearest and most like to His Human Nature, His Blessed Mother's body and soul. And thus we are partakers of it also, according to the measure of our fitness. Oh,

for Mary's nearness! Oh, for Mary's faithfulness to grace!

The three offices the Divinity of our Lord brought with It to the Sacred Humanity, anointing it to them, were those of Prophet, Priest, and King. To these correspond our Lord's anointing us with wisdom, mercy, and fortitude. He is the Truth, the Way, and the Life. Thus we learn what we should do to please Him, the obstacles of our sins are removed by His Priesthood, and our King gives us the strength to be His faithful subjects, living His life.

The Visitation.—Our Lord would at once sanctify those who had an office about His Person. What, then, may not His priests hope for? Is not our office more like that of Mary, even than that of St. John the Baptist?

Our Lord could have sanctified St. John without going to him, but He would show His desire to be a Jesus by going, as He came by the Incarnation to us sinners: and He would be brought to the sinner by Mary.

The Visitation shows us how the mixed life is more perfect than the purely contemplative, as the contemplation does not cease, and is not even lessened, by the active charity. Thus the Blessed Virgin, during all her visit to St. Elizabeth, received as much from the sacred presence of our Lord as she would have received at home, and more, in consequence of the increase of glory she was giving to Him by co-operating in the sanctification of St. John the Baptist and his mother's inspiration.

It is remarkable that the salutation of our Lady, which worked such wonders, has not been recorded.

The words, *Benedicta tu inter mulieres*—"Blessed art thou amongst women," seem to point to our Lady as the second Eve. They precede the praise of our Lord, as in the first prophecy in Genesis.

Our Blessed Lord in His Mother's womb is the great example of detachment from all external consolations. And, next to Him, His Blessed Mother, who in the midst of her external occupations, never ceased to hold the closest spiritual intercourse with Him.

The longing of the holy Fathers in Limbo for their delivery from their prison, and the end of their expectation by the release of our Divine Lord from His imprisonment, should give me a great longing for the freedom of my soul from the prison-house of the flesh. *Heu mihi quia incolatus meus prolongatus est*—"Woe is me, that my sojourning is prolonged."

That God has done all is the foundation of giving all the glory to Him. The humility of our Lord made it appear as if all the great things that were done at the Visitation were done by the Blessed Virgin. He kept Himself out of sight. And as St. Elizabeth seems to attribute them to our Blessed Lady—"the Mother of my Lord," "thy salutation"—the humility of the Blessed Virgin begins her *Magnificat* by attributing them to God.

As our Lord would have His Mother's consent and co-operation for the Incarnation, so He would have its first-fruit in the sanctification of St. John to be the result of His Blessed Mother's charity.

St. Joseph's perplexity.—St. Joseph was close to his Incarnate God, and was already fulfilling his office of foster-father and *custos Domini sui*, without knowing it. How often must his heart have burned within him

from the plentiful graces that this Divine nearness brought him.

A more terrible trial could not be conceived than his perplexity must have been to him, from his confidence in our Blessed Mother, and his knowledge of their vows.

St. Joseph's readiness to put away the Blessed Virgin, when he thought the law of God required it, shows wonderful detachment.

St. Joseph.—Mary's constant conversation was on Divine things. But she is silent respecting the Incarnation till it is revealed by the Holy Ghost to St. Elizabeth, and then the fulness of her heart is shown by the *Magnificat*. But she continues to hide it from St. Joseph, notwithstanding her grief at his perplexity.

St. Joseph must have shared in the sword of Mary, when he heard the prophecy of Simeon; and his love would give him a particular grief that he would not share in Mary's sorrow at the foot of the Cross.

Let my colloquies be like the conversations of Joseph with Jesus and Mary.

Our Lord as Priest assisting St. Joseph at his death must have made the Acts with him. To make mine in union with them.

The Nativity.—When, *effusus ad exteriora*, I let creatures fill my heart, I shut out our Lord as much as He was shut out of Bethlehem. How much I thus unconsciously lose. Those who had occupied all the room at Bethlehem went home without knowing whom they had driven into a stable.

Bethlehem was crowded because it was the city of David, and all who could do so, were glad to claim the honour of his lineage. They went away, utterly

unconscious of what they had done. So we deny our Lord entertainment because our hearts are filled with something natural, and we do not so much as think that we might have had the Infant Jesus for our guest, if we had not been so absorbed in ourselves.

How immense was the change effected by the Incarnation in the way in which God viewed the human race. The Son of God was mankind. The rest of men sank into insignificance now that man was God. The propitiation that this caused was infinite. As our Lord took upon Himself to represent mankind, so in all men the Eternal Father saw Him. The anger of God for the sins of men fell upon Him; the favour of God for His sinlessness and perfection was extended to us all.

What a day of propitiation Christmas Day must be! How favourable a time for obtaining a grace, when nearly three times as many Masses as usual have been offered to God!

It was not difficult for the angels to worship the Infant Jesus. It would have been hard to worship a lower nature than their own, in pomp and pride; but the humility of our Lord attracted their homage.

The Circumcision.—Sin was further from God than a finite nature. It was therefore our Lord's greatest and deepest humiliation to appear before the Eternal Father as a sinner, and to be treated as if He were one.

The Holy Name.—Our Lord is our Saviour, not only from the punishment of sin, but from sin itself. *Qui dedit semetipsum pro nobis ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem*—"Who gave Himself for us that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable," as St. Paul says in the Epistle for the Circumcision. (Titus ii. 14.)

The Epiphany.—The Kings must have been singularly interior men and habitually faithful to Divine inspirations, to be so sure that the King of the Jews was born. Their only question was: "Where is He?"

The star disappears at Jerusalem that their faith may shine out the brighter. It is in the absence of spiritual consolations, which are a kind of sight, that faith can show itself in its perfection. Also because where ordinary means exist, extraordinary are not given. Where they had "Moses and the Prophets," they did not need a miraculous guide. Again, another reason is that by their questions the Birth of our Lord might be proclaimed. God's glory may be advanced in many ways by our trials.

They announce at once: "We are come to adore Him." They knew Him to be God, though they had only seen His star, while a confession of His Divinity, like that of St. Peter, was rare, even among those who heard His preaching and saw His miracles. Yet good as they are, and enlightened as they have been, they are taught where they will find Christ by the Chief Priests and Scribes.

Herod inquires where the Christ is to be born, and directs the Three Kings to go to Bethlehem, in search of the Messias, and yet purposes to kill Him, not thinking that God would defend the life of Him Whose Birth He had foretold. How blindly men fight against God.

God carries out His own works, and so the star reappears.

Flight into Egypt.—My soul is the Egypt to which our Lord comes in the Blessed Sacrament, for His own glory's sake, in order to make it flourish like Christian Egypt with religious virtues.

Not content with coming into our exile from Heaven

that we might attain to our country there, our Lord banishes Himself to Egypt that we may have no country upon earth.

Return from Egypt.—An Angel will come even to Egypt, if we have gone there for God. How much more to Religion?

Mary and Joseph are so full of confidence in God that seven or eight years in Egypt is no trial to their faith.

It must have cost them something to leave a place that was associated with the early life of Jesus. Those who are devout to the Infant Jesus should not fear Egypt.

Their feeling in returning must have been joy to be once more with God's people and near His Temple; for they had evidently given up their home at Nazareth till told to return to it by the Angel. They returned to Bethlehem after the Purification and at first purpose to go there from Egypt.

Our Lord in the Temple.—Our Lady's modesty was such that she would not claim our Lord as her Son before the Doctors, but she patiently waits in His sight till He is pleased to come to her. What possession humility and modesty must have had of her heart for this to have been possible. She could not have foreseen that she would find Him in an honourable position, and she has all the impulse to fly to Him that her love for Him both as her Son and her God, and the recent agony of His loss, could give her. But her humility is too deep and too habitual to be taken by surprise.

Not to think of the subject of my meditation after it is finished, is very unlike Mary, who kept all these things in her heart. We shall learn all we want for the imitation of the Immaculate Heart of Mary if we

follow the one thing which we are taught respecting it by the Holy Ghost, just as all that is necessary for a perfect imitation of the adorable Heart of Jesus is contained in *Discite a me, quia mitis sum et humilis corde*—"Learn of Me, for I am meek and humble of Heart."

The Passion.—The wicked thief shows us that it is possible to bear a cross with Jesus to Calvary, and be lost. How differently the same cross can be borne.

How proud the Blessed Virgin must have been of her Son. How, therefore, she must have felt His ignominy.

Adore in the Blessed Sacrament the Sacred Face that was bruised, and pray to it for perfect patience in every trial.

Ex ore tuo and *Tu dixisti* are the punishments of want of silence; but to be silent is to be like the Lamb of God and the Blessed Sacrament.

Would St. Peter have denied our Lord, if he had not forgotten His words?

If Judas had gone to Mary, instead of to the Priests, he would have been saved.

Until we have learnt to keep interior and exterior silence, how can we hear the voice of Christ, calling us in crosses to His love?

Come in the royal robes of Thy mockery to reign in my heart. Shall not the throne be overshadowed by the robes of the King?

As our Lord died for all, so He would have all kinds and ranks of men take part in His Passion, and would bear all manner of torments, the fitting punishment of the individual.

Our Lord's modest Palm Sunday triumph is a preparation for the Passion, that His humiliation may be

the more widely known, and the greater by contrast. It is in it that He is the *Rex mansuetus*. So that the present honour conduces to future dishonour. This is the *improperium Christi* (Hebrews xi. 26) which Moses preferred to the riches of the Egyptians.

All eat the paschal lamb in haste, though it was our Lord alone who was hastening to His Passion.

If the Blessed Sacrament were a mere memorial of the Passion and nothing else—if there were no Real Presence—the paschal lamb would have surpassed It as a memorial.

Our Lord, washing the Apostles' feet before His Passion, shows us that by lesser mortifications and humiliations we should prepare ourselves for heavier crosses.

The priest in the Mass has spoken in the first person, *in persona Christi*. Can he be content after this to appear, as any other man, in his own person, and lay aside his office as representative of Christ? And in this character must he not wear Christ's vestments and keep our * 11th Rule?

While we with Judas are compassing our Saviour's death, He is instituting the Sacrament of His Love. Knowing how we shall treat His Blessed Body and Blood, He yet designs a wonderful way of leaving them with us. We should treasure them, then, and can make reparation to them.

If Judas had regarded our Lord as his greatest enemy, he could not have added any circumstance to His betrayal to make it more painful. But he was thinking of the thirty pieces of silver, not filled with any especial hostility against our Lord, or wish to make his treachery as bad as possible. What enmity to God inordinate attachments necessarily involve, though we may seem to think of the creature only.

Such sins when mortal are direct acts of hostility against God, with all the malice of a bitter enemy.

Our Lord received the treachery of Judas and offered it for Judas. And He accepts the wounds inflicted by my sins and offers them for me. My sins nail Him to the Cross by which He redeems my sins.

The Apostles by the Sea of Tiberias.—The very same water from which the Apostles had drawn nothing is that from which, at our Lord's command, they draw the miraculous draught of fish. Our Lord enables us to serve Him with merit in the very actions from which we have drawn nothing by ourselves.

St. Peter's commission to feed the sheep.—*Diligis me?* Have you love enough for Me to undertake something very hard? The priestly office requires great love of our Lord.

Our Lord asks, *Diligis me plus his?*—"Dost thou love Me more than these?" St. Peter in his answer does not compare himself to the others. He has learnt humility. Before his fall it was, "Though all should forsake Thee." Now he fears lest his protestations of love should be followed by another fall. I fall, and learn no humility.

Extendes manus tuas—"Thou shalt stretch out thy hands," our Lord says, stretching forth His wounded hands, and such is St. Peter's love that he accepts the promise of the Cross with joy, and having received it as a great favour, asks for a share of it for St. John.

Professions of love must lead to a fall or the Cross. *Tu me sequere*—"Follow thou Me," says our Lord. If you love Me, follow Me to the Cross.

The beautiful love of St. John leads him to follow our Lord and St. Peter unbidden. The cross promised to him is an Apostleship so long that it would seem as

if he were not to die. He has already been promised his share of our Lord's chalice.

Data est mihi omnis potestas, euntes ergo docete omnes—“All power is given to Me; going *therefore*, teach all.” Our Lord would have His love to be so understood, that there should be no need to mention it. All power is His, therefore every one must benefit by it.

The Apostles were sent to wait in the Cenacle for strength from on high, because their virtue was weak. They were thus removed from temptation. So we are called to the Noviceship, to learn to guard our senses, to love and seek for humiliations and mortifications, and to cultivate a spirit of piety.

It is remarkable that our Blessed Lord did not Himself choose a successor to Judas, but left the election, and the mode of electing, to St. Peter and the Church. Our Lord left the Church to the use of its powers, and would have it begin its ordinary work at once. The Church that had elected an Apostle with the extraordinary gifts of an Apostle, would be recognized as equal to any other work she might have to do. The faithful do not object to St. Peter, “Had we not better wait for the Holy Ghost?” His suggestion is their law. Those who are proposed for election do not desire so high an office, nor do they shrink from undertaking its burdens.

Pentecost.—Factus est repente de cælo sonus, tamquam advenientis spiritus vehementis—“Suddenly there came a sound from Heaven, as of a mighty wind coming.” It is *de cælo—*“from Heaven.” *Omne donum bonum desursum est—*“Every good gift is from above.” We must not look to the earth for the consolations of the Holy Ghost. It is *repente*. *Spiritus ubi vult spirat, quando et quomodo vult.* We know not when He will come, but we must persevere in prayer till He comes. The wind purifies the

air and renders it wholesome; brings the clouds, and with them fruitfulness; clears them away again, and restores the sun; though ordinarily so gentle in its action, as when it separates the chaff from the grain, yet it produces the most immense effects. So the Holy Ghost in the soul. The wind also fills the sail and urges forward the ship; so it is by the impulse of the Holy Ghost that the soul makes progress.

The Holy Spirit is like tongues. He came to make preachers. *Et cœperunt loqui*—"They began to speak." We should never cease to preach, as long as the Holy Ghost remains with us. *Scientiam habet vocis*—"It hath knowledge of the voice:" He reads all hearts, and will tell us what to say. By the Holy Ghost we have all devotion to our Lord. *Ille testimonium perhibebit de me. De meo accipiet et annuntiabit vobis*—"He shall give testimony of Me. He shall receive of Mine, and shall announce to you."

How surprised the first Christians would be if they were to see the Christians of our day. Their fervour must have made them feel that any other life than theirs was impossible while God gave such graces. *Evant autem perseverantes in doctrina Apostolorum*—"They were persevering in the doctrine of the Apostles," with a childlike heart listening to the teaching of poor fishermen, that they might learn what was new and strange to them, contrary to all their habits, a doctrine requiring absolute self-sacrifice. *Communicatione fractionis panis et orationibus, quotidie perdurantes unanimiter in templo*—"And in the communication of the breaking of bread, and in prayers, continuing daily with one accord in the Temple," without human respect: *Et frangentes panem circa domos, sumebant cibum cum exultatione et simplicitate cordis, collaudantes Deum et habentes gratiam ad omnem plebem*—"Breaking bread from house to house, they took

their meat with gladness, and simplicity of heart, praising God, and having favour with all the people," such was the edification they gave. The Christian religion was a feast, summed up in the Holy Eucharist. *Multitudinis autem credentium erat cor unum et anima una: nec quisquam eorum quæ possidebat aliquid suum esse dicebat, sed erant illis omnia communia*—"And the multitude of believers had but one heart and one soul, neither did any one say that aught of the things which he possessed was his own, but all things were common unto them." Where are these things to be found except in fervent Religious Orders now? *Et gratia magna erat in omnibus illis*—"And great grace was in them all." If we are fervent Religious, of us also it will be true: *Neque enim quisquam egens erat inter illos*—"Neither was there any one needy among them." They helped one another, not only in temporal things—*Dividebatur singulis prout cuique opus erat*—"Distribution was made to every one according as he had need," but in the Communion of Saints in spiritual things also. Those who came poor shared in the wealth of the rich. *Nec quisquam egens* will include me.

The Sacred Heart.—How rich the earth is! The Divine Nature is everywhere, on earth as in Heaven; the Human Nature of our Lord is in one place only in Heaven, but in many places on earth. But the blessed enjoy the continual sight of the Sacred Humanity in the Vision of the Divinity.

By the Sacrifice of the Cross the justice of God was entirely satisfied. Not so His love, which continues to offer for us the Sacrifice of the Altar.

The sole purpose of the Presence of our Lord in the Blessed Sacrament is to win souls. Success is His glory.

God, who is infinitely worthy of all love, and whose love is perfectly satisfied by the love of Himself,

made us that He might love us; and yet we love creatures instead of loving Him.

The Baptism of our Lord.—To take upon Himself the form of a sinner was an infinite mortification as well as an infinite humiliation to our Blessed Lord. St. John recognizes Him, though He appears as a penitent sinner. The heavens open to such humility, the Holy Ghost descends upon Him, and the Father proclaims Him His Beloved Son.

St. John the Baptist seems never to have spoken to our Blessed Lord except at His Baptism. What a life of detachment God willed that great Saint to lead! (2 Cor. v. 16.)

Abject Offices.—Nazareth was so despised that Nathanael seems to have used a proverb when he said: *A Nazareth potest aliquid boni esse?*—"Can any good come from Nazareth?" Yet it was there that our Lord spent the greater part of His life. So also He shows a predilection for the humble offices in Religion. And if any one should say, *In culina potest aliquid boni esse?* the answer is, *Veni et vide*. The tranquil happiness and devotion to be found in such occupations is the answer to the doubt that presents itself beforehand that it is time lost.

The Samaritan Woman.—*Quærens me sedisti lassus. Fatigatus est etiam in te*—"Seeking Me, you sat down weary." "Even for thee was He wearied." All that He asks is, *Da mihi bibere*—"Give Me to drink." It is the *Sitio*—"I thirst," of the Crucifixion, and when the moment comes when I might give Him something that He asks, I make difficulties. *Quomodo bibere a me poscis?*—"How dost Thou ask me for drink?"

Si scires donum Dei—"If you knew the gift of God." If my faith were such that I knew God's Presence and

His power to give, what constant prayer mine would be. (1) The sense of the Presence of God would lead to a constant prayer, and the fruit of this would be large gifts of grace. (2) God is in my Superiors, so that I can obey Him; in my equals, so that I can serve Him. What graces would come if I thought of this! (3) He is often present in closer and more wonderful ways. Sometimes we know it, as in the Blessed Sacrament. Surely there most of all He reproaches me with *Si scires donum Dei, petiisses ab eo*—"If thou didst know the gift of God, thou wouldst have asked of Him." Sometimes we are not conscious of this extraordinary Presence, like St. Joseph, who had God Incarnate by him and did not know it. Therefore prayer should be our habitual disposition.

Multi crediderunt in eum propter verbum mulieris—"Many believed in Him, because of the woman's word." He will say to her, "I was thirsty, and you gave Me to drink."

The Vocation of the Apostles.—The Apostles leave all things with joy for the love of Christ, accounting it a gain and not a loss; yet our Lord promises them thrones in return. From the time St. Andrew had brought St. Peter to Christ, they were only anxious to leave all to be with Him. And this is the first sense of the welcome vocation: *Venite post me*—"Come after Me." Come, to be always with Me henceforward. (2) They could hardly have understood what it was *feri piscatores hominum*. But *Venite post me* was sufficient. Follow Me closely and imitate Me in everything, but especially My zeal for souls. (3) *Venite post me*—"Come after Me," is the invitation of the Kingdom of Christ. "You shall have nothing to bear that I will not bear before you. Follow Me."

Humility.—Can it be a wise way of saving souls to try to gain a great reputation to attract them? Our Lord in the Blessed Sacrament gives up (1) all the glory to God and Himself, and (2) all the good to souls that He might work if He were to show Himself as He is. It is still the same as it was during His life. His glory in the Transfiguration and Resurrection He showed to few, but all saw Him in His life of abjection and His death of ignominy. Therefore to aim at respect and esteem, even for the glory of God and the good of souls, is alien from the spirit of Christ.

Constancy.—The Wound in the Sacred Heart is the seal of the completeness and perfection of the love of Jesus; that the Sacred Heart should continue always open in the glorified Body of our Lord is the sign of the constancy of His love.

The Ten Virgins.—All were virgins, all had lamps, *i.e.*, the faith that led them to quit the world. All of them *exierunt obviam sponso*, *i.e.*, started in the religious life. All slept, *i.e.*, the fervent and the tepid in Religion, though in very different degrees, will be startled when death is near, and awake as from sleep. But the tepid will have neglected their exercises of piety, have contented themselves with a shadow, an appearance of virtue, will have allowed their senses full liberty, will not have kept their resolutions. What can they expect but *Nescio vos?*

The Vows.—The vow of Poverty seems to represent death, Chastity the company of the angels, and Obedience the Beatific Vision.

St. Ignatius.—Our holy Father's choice, to live and work for souls to God's glory rather than to go at once to Heaven, furnishes some admirable tests of life. Am I living such a life that for its sake it would be worth while to postpone Heaven?

The life of a Jesuit is chiefly, sometimes entirely, community life. The little points of our life are therefore worth postponing Heaven for. Again, St. Ignatius would have postponed Heaven for me, to get me to glorify God. Am I so living as to justify such a sacrifice?

Jesuits.—As the story of St. Ignatius and the lay-brother¹ shows us, the service of God must be performed with diligence far surpassing that necessary in the service of man. *Noblesse oblige*. A man does not go into a crack regiment unless he means to be smart.

¹ St. Ignatius, seeing a lay-brother working carelessly, asked him in whose service he was engaged. The Brother, wishing to give an appropriate answer, said: "In God's service." The Saint, however, imposed a severe penance on him, adding that if he had been working only for his Superior, the negligence might have been less noticed.—[ED.]

CHAPTER VI.

ANNUAL RETREAT, 1882.

Tronchiennes, May 12.

Sin.—I can look at myself in the glass and see what I look like to men: oh, if I could but see what I look like to God.

The sin of Lucifer contains all sins: for instance, disobedience, want of chastity by inordinate love of self, want of poverty by unjustly taking what was God's. (Father Gagliardi.) So too with the sin of our first parents. What wonder when pride is in all sin.

How these sins spread—how soon, how widely, how long the effects last. So mine is the **ulcus quoddam et apostema unde pullularunt tot peccata et tot nequitiae ac venenum tam turpissimum*—"An ulcer and abscess whence have issued," in myself and others, "so many sins and so many iniquities, and such utterly vile poison." God gives me the antidote to this poison. Is it not in the double end of the Society?

Ibid. Third Point.—If God had taken me when I was at my worst, still I should have had so many mercies, that I could have been taken as an example and a witness that God is truly merciful. Still more if now I were to fall away and be lost. How much more then I shall show forth God's mercy when I am saved in spite of all, as He means to save me.

Hell.—To be surrounded by God, and to be in God—for “if I go down into Hell Thou art there also”—and yet to be rejected by Him. To know as we have never known in life, that He is all merciful, and yet to be excluded from His mercy.

After a meditation on Hell to say Mass. What colloquy can compare with it? And what better answer to the colloquy of such a meditation could there be than the union with our Lord at Mass? *Ne permittas me separari a te. Et a te nunquam separari permittas.* The prayer of the *Anima Christi* is repeated in the Mass just before Holy Communion.

It is remarkable that the last words in the Exercises are in praise of fear, and not of filial fear only, but of servile fear—in the last of the Rules for thinking with the Church.

The Prodigal Son.—To make a thorough and final return to God, my true Father, henceforward to do His work in His way. With the sense of God's goodness to me ever before my eyes, in downright gratitude, to be really humble, and so to be meek. If I were not so proud, I should not be so unamiable or so ill-tempered. When God treats me so differently, how can I treat my fellow-servant as I do?

The Kingdom of Christ.—*“Prompt and diligent to fulfil His most holy will.” There is the full reform the retreat is to bring. And worked out, it comes to *laborare ut ego* in the first part, *mecum laborare* in the second part, *imitari te* in the colloquy. To do the will of God as *alter Christus*—“a second Christ.” Can there be imitation in bearing injuries and insults, or in poverty of spirit, without humility and meekness?

The Incarnation.—**Eumque magis sequar*—“That I may follow Him the more.” (Third Prelude.) The same

again. The act of following and imitating is an act of humility.

Ibid. First Point.—What mystery is comparable with the love of the Blessed Trinity for us while we are in sin? Yet we can make a difficulty in overlooking defects in others, or in condescending to be gentle and amiable to them! The Blessed Virgin and St. Gabriel are perfectly gentle, because they are humble and have full command of themselves, and all the pride, all the asperity, all the gloom is to be found in the fallen human race. And from the first moment of the Incarnation, our Blessed Lord is *mitis et humilis corde*. It is clear where one is to go to find meekness.

The Nativity.—* *Ut profiteretur subjectionem Cæsari*—“To profess subjection to Cæsar,” though it be a usurpation. To make a profession of that which is so hated by all the people. The * *pauperculus et servulus indignus*—“the poor little unworthy servant,” is to add to his looking and contemplating, serving also, and that not only to Jesus, but *illis*, to all the Holy Family, *cum omni possibili obsequio* (humility and devotion) *ac reverentia*. So Mary and Joseph, owing to their nearness to Jesus, share in the praise, reverence, and service of God. What exaltation for the meek.

First Point.—I am to be among the persons—Our Lady, St. Joseph, the Infant Jesus and I. Can I help seeing that I am *pauperculus et servulus indignus*?

Second Point.—Can I wish to hear my voice in the midst of that silence?

Third Point.—Am I to be made much of, or to act as master, to lord it over others, when they are bearing labours and troubles to begin our Lord’s life as it is to be carried on and ended, in humility and sufferings? If it is *omnia hæc propter me*, then I must be in earnest, *faciendo me pauperculum*, poor in spirit, humble and meek.

The Shepherds.—God thinks at such a time to make shepherds happy—*Evangelizo vobis gaudium magnum. Venerunt festinantes et invenerunt* and were happy—*reversi sunt glorificantes et laudantes Deum*. If they had not been the sort of people to come *festinantes*, they would not have been chosen.

The Circumcision.—Take from Father Roothaan¹ on the word *Decens*, the efficacy of the title *Socius Jesu*. What defect is tolerable? What virtue too high? What difficulty, what pain too great? What contempt enough to pay for the honour of such a name?

The Magi.—A sign and they come. *Stellam sequentes ducem*, how much more a man. They were ready to give themselves up for life, and they are simply sent home again.

The Return from Egypt.—To be told to go and not to be told for how long, is to be treated as one *in statu pupillari*—"in the state of tutelage." Our Lord was in this state, St. Paul says.

The absence will not have been very long, for the Angel uses the same words: *Surge et accipe Puerum et Matrem eius*—"Arise and take the Child and His Mother." St. Joseph even now is told only part—that Herod was dead, but not that Archelaus reigned in his stead. Indeed the order is in conflict with God's ultimate will. *Vade in terram Israel*, while he was to go to Nazareth. St. Joseph is to be in doubt for a time, even though he has had his orders from an Angel. *Vade in terram Israel; timuit illo ire*—"Go into the land of Israel; he feared to go thither." How God keeps up the continual need of consultation. It is not one great light or inspiration once for all, and even lights require interpreting and completing.

¹ *De Ratione Meditandi*, cap. ii. § 2, ii. n. 3.

The Hidden Life.—Our Lord is not feverish to begin His Public Ministry. There is such calmness in His waiting that men do not know He is waiting. Then there is no singularity in His work to draw their attention. It is as perfectly done as if He had come on earth for this alone. He has come on earth to do this. And He perseveres in it for so many years, with such confidence in His Eternal Father. Our confidence should be as if we saw the future in God. A man may work all his life for God and leave nothing behind for men to see.

The Two Standards.—Love of honours, accustoming oneself to expect them, giving oneself the airs of those in authority, to be cross when you like, and to account no one as having the right to complain—for all this the first remedy is poverty of spirit. Which is the evil most like—Lucifer on his throne, or Jesus *speciosus et amabilis*—“beautiful and loveable”?

The Three Classes.—Three degrees of will to use means. I asked Père Petit, and his example of the first class struck me. “One who says, Oh, yes! I will make a resolution about it on getting up, and a little examen upon it at mid-day, and does nothing of the sort.” The third class is the man who looks on it as his main object in life: *e.g.*, familiarity with God.

The Election is for light on a point like vocation which has been put off till now. It is light for understanding only. On resolutions to be made we get light all through the retreat.

On that light it will never do to call out in cowardice, *Satis Domine*. St. Francis says this of consolations only.

The Three Degrees of Humility.—A good composition of place, our Lord on His Cross telling me I must

ascend mine. The Japanese Martyrs crucified in their habits.

Cana.—*Vinum non habent*—"They have no wine"—shows that our Lady was accustomed to ask our Lord for miracles. *Quid mihi et tibi* points to the same, to a past as well as a future, when it was *mihi et tibi*. Our Lady's *vinum non habent* shows that her former prayers for miracles will have been in behalf of those that were in want. This sort of prayer needs no explanation. Mary accustomed to ask in all confidence, though not knowing how her request would be answered. *Nondum venit hora mea, præscindendo ab oratione matris. Hora nondum venisset nisi mater rogasset. Rogat mater et jam venit hora*—"But for His Mother's prayer, His hour was not yet come. His hour would not have come had not the Mother prayed. She prays, and lo the hour comes." And in consequence of that prayer, *Manifestavit gloriam suam et crediderunt in eum discipuli ejus*—"He manifests His glory and His disciples believe in Him," before the time. Mary gains for them their faith; through her they had come to the marriage, through her the miracle takes place at the marriage. And through her that which she had longed for takes place. The glory that had been shut up in the Holy House is manifested. In how different a spirit has she desired it from the *Manifesta te mundo*—"Manifest Thyself to the world," of his brethren. Mary asks in public for the first time, yet it is clear that she cannot have been told that His hour was come. She must have known that *Vinum non habent*, their want, though not even of a strict necessity, would so move our Lord that He would certainly supply it, in spite of the publicity. See what it is to understand the Sacred Heart. Mary was right. What an insight it gives us into the tenderness and

compassion of the Sacred Heart. Those who know it have a proportionate confidence. Mary's perfect knowledge of it gives her her confidence that she will be heard, though she does not know whether the time for a public miracle has come, and her confidence remains the same even when she hears from Himself that the time has not yet come. As she does not know how He will meet the want of wine, so she does not know how He will meet the difficulty about the time, but meet them He will. *Quidquid dixerit facite*—"Whatever He shall say, do ye." There is a need. Be ready to co-operate with Him in supplying it.

Ascension Day.—*Mass.*—*Hic Jesus, qui assumptus est a vobis in cælum sic veniet quemadmodum vidistis*—"This Jesus who is taken up from you into Heaven, shall so come as you have seen Him." The eager desire to see Him which kept them gazing into Heaven is to be satisfied by His coming to judge the world. How perfect disinterested love casts out fear. There will be something in the glory of our Lord at the day of Judgment that no previous sight of His glory will have given.

Our Lord cleansing the Temple.—An act of great authority and severity, done in such a marked way, **flagello facto ex funibus*. This then was not inconsistent with our Lord's habitual meekness, and that meekness was preserved in all its perfection through this act of severity. Then an act of severity can be meekly done. How? Our Lord is thinking of His Father's honour. It is not merely deserving of notice that our Lord has different measures for the rich money-changers and the poor dove-sellers, but the rapid transition from anger, accompanied by vehement action, **Evertit mensas et pecunias*—"He threw down the tables and the money," to

the **Mansuete dixit*—"He mildly said," immediately afterwards, is very noteworthy. We should want time to cool down, to recover ourselves: He had lost nothing to recover. Of St. Ignatius it is said that the instant after a very severe reprimand, he was completely himself, speaking to the next person quite calmly. With me it is rather like turning from a deaf person to whom I have been speaking loud, and shouting to a person who is not deaf. Except the anger or severity were purely for God, this sudden cessation would be impossible.

Oh, if our Lord would exercise towards me the same imperiousness and irresistible power, forcibly driving out all that is not for His Father's service, even an inordinate thought that usurps a place in the temple of God.

Mistakes and wrong-doings become more and more serious as we get nearer to the direct service of God. Some of these people will have thought they were doing a good work in providing victims for the sacrifices and offerings, and this excuse will have risen to the lips of all. But self-interest leads to self-deceit. How necessary in such a house of God as the Novitiate to be guided in all things by the voice of obedience and to distrust one's own lights. Self-love gives everything a specious appearance, which our Lord will rend away.

Lazarus.—Our Lord sends no message to Martha and Mary that He meant to give them back their brother, any more than when He remained in the Temple did He tell His Mother and St. Joseph that He would return to them. Saving pain, even mental pain, is not the chief good we think it. God takes in all, we look only to the present.

Our Lord leaves Himself open to misinterpretation which He could have secured Himself against. It

looked like neglect of His friend to remain still, two other days when warned of his illness. And both Martha and Mary distinctly made the reproach when they say, "If Thou hadst been here." Humanly speaking, our Lord could not have been in time, for Lazarus was probably dead before the messenger reached Him. But a speedy answer would have stopped all that sorrowing and have substituted a hushed expectation, which to our eyes would have served as a powerful introduction to the miracle. But in no case does He so act. The widow of Naim mourns as if her son were to be buried as well as to die. The sick are not prepared by promises of a future cure. The cases that looked hopeless, as the men born blind, the woman that was bent thirty-eight years, are left in their hopeless appearance. The man at the pool, each time the Angel comes, tries to get down to the water, and each time is disappointed. Yet there was our Lord all the while with His merciful purposes. Who shall say that the most unpromising cases are incurable, even our own?

Our Lord asks an act of faith in Him as the resurrection and the life. St. Martha misses the point of this when she declares her belief in the general resurrection. Our Lord has not openly said that He would raise Lazarus, and in His humility He would not say it till the time came, but He brings St. Martha to it by asking her whether she believes that He can do the far greater thing, by granting eternal life to the soul dead in sin. She still does not see, though He has raised the dead before. His not having returned at once, makes it look to her that He did not mean Lazarus to live; but her answer is more to the point when she says that He is the Son of God. Why will we not believe that our Lord is ready to make us saints,

and why should we put off the hope of our resurrection to the future?

Once more it must be imperious, * *jubendo*—"by way of command"—"Lazarus, come forth!" Lord, what part can I have in such a work of omnipotence? Enough, if, like a dead man, I do not hinder it. Do it, Lord, without waiting for me even to ask for it. *Sum quem amas, et hoc sufficit. Videbo gloriam Dei.*

The Last Supper.—That our Lord should have been able to say to all the Apostles, *Unus vestrum me traditurus est*—"One of you is about to betray Me," without declaring the traitor, speaks volumes for the humility of the Apostles. "It might be me, but I trust in our Lord it is not." No one saying that in his heart could be the traitor, and for the words to have been true, there must have been some one there whose heart did not say them. How should we have taken such words?

The Agony in the Garden.—*Pater mi, si possibile est, transeat a me calix iste: verumtamen non sicut ego volo, sed sicut tu*—"My Father, if it be possible, let this chalice pass from me, yet not as I will, but as Thou wilt." There is no limit to what may be said to God. All expostulation even about the inevitable is permissible, provided there be this *verumtamen*. Not permissible merely, but, our Lord's example shows us, meritorious. To take everything to God, especially repugnances. This prayer of our Lord's shows us what the Passion and our redemption cost Him. And yet He went to it willingly. *Calix quem dedit mihi Pater, nonne bibam illum?*

The Betrayal.—*Amice, ἑταῖρε, Socie, ad quid venisti?*—"Friend [companion], for what hast thou come?" Our Lord gives Judas time for deliberation, as He did the others by casting them on the ground. But all our Lord does for a man, does him harm if it does not do

him good. A retreat is time for deliberation. This with its companion graces is what our Lord does for me. Shall I be the better or the worse for it? That depends upon me. It is not now only but afterwards that our Lord says and will say to me, *Ad quid venisti?* What did you go into retreat for, if it is not to do you more good than that?

* *Mansuetus Dominus dixit, Converte gladium tuum in locum suum*—"The meek Lord said to him, Put up thy sword into the scabbard." *Mansuetus Dominus* says the same to me when I draw the sword to defend not Him but myself. If I were *mansuetus*, I should not need telling.

* *The Passion*.—Father Gagliardi takes the third and fourth weeks together as representing the *Via unitiva*, which begins with the Blessed Eucharist. He recommends the first note before the contemplation of Divine love to come at the beginning of the third week. Then some mysteries of the Passion and then the second note, *ut conspiciat Deum nos amasse non verbis tantum sed opere, et communicasse bona sublimia, imo et seipsum in Eucharistia et in aliis mysteriis*. (p. 105.) Then he would give the four points of the contemplation with mysteries of the Passion between them.

Father Roothaan has pointed out how the points of the contemplation are found in the Passion and in the Blessed Eucharist. And surely his plan is the best; for Father Gagliardi anticipates, which St. Ignatius tells us not to do (Annot. 11, Addit. 6), while Father Roothaan falls back on what is past, which is just what we may and should do. But as through the Passion the main thought is the love of our Lord, the two Notes that describe true love cannot be out of place in the third week. So it is not in words and promises (as in the Kingdom of Christ), but in deed and fact,

this being the time of the conflict. And it is all a communication of Himself to us in all His good things. He gives me His honour, giving it up in His Passion, that I may be honoured with the honour that belongs to Him, as King, Priest. He gives up His Mother that I may have her for mine. He gives His life to me that I may live with His life, *Vivo ego, jam non ego, vivit vero in me Christus*—"I live, now not I, but Christ liveth in me." He gives me the love of His Heart that I may have it for the love of my own heart, and by it love as I ought to love. All that is His becomes mine, and thus He would transform me into Himself. Do I look like Him? How do His gifts sit on me? Am I at home in His livery, in His place and work?

CHAPTER VII.

ANNUAL RETREAT, 1883.

June 8, 1883.

Now I hope to make a retreat that shall be useful to me and to no one else. Thoughts that shall be useful to others are so easy to find. What is wanted is that I may be useful to others, instead of doing them harm, and my retreat is to make me so. It is to make me what God wants me to be; and has not the time come? A retreat then for myself, every bit of it, what a pleasure to think of it. I need it, and I have got it. To become what God wants me to be. And that I have always before me, ever seeing it and knowing it, and not doing it. This time I must make a retreat like no other retreat I have made; not seeking for other light than that which I have, but becoming united to God, making my heart like the Heart of our Lord, and making the beginning that has been put off so long.

Fac cor meum secundum Cor Tuum!—"Make my heart according to Thy Heart!" To praise, reverence, and serve God as the Sacred Heart does; to see creatures as the Sacred Heart sees them; to use them as It uses them. To use them with Its meekness and humility. What else is wanting to me but that? But while that is wanting, everything is wanting. Has not this retreat come to supply this want? *Fiat Domine Jesu!*

June 9.

Lancicius says that St. Bernard and St. Charles *erant in delinquentes valde immites et severi. Sed postquam sunt maturitatem sanctimonix assecuti, fuere mitissimi et suavissimi. Sic et arborum bonarum immaturi fructus duri sunt et acerbi, maturati vero a sole molles et suaves. Hinc S. Ignatius in sæculo biliosus et asper, postquam sanctus evasit, adeo erat mitis et lenis ut ipsi medici putarent eum nequaquam biliosum sed phlegmaticum fuisse.* St. Bernard and St. Charles “were very hard and severe on those that did wrong, but after they had reached matured sanctity, became very mild and most kind. So also good trees bring forth fruits, which while immature are hard and sour, but when ripened in the sun, become soft and sweet. Hence, St. Ignatius, fiery and sharp-tempered while in the world, when a saint was so mild and gentle that even doctors mistook his temperament for phlegmatic.” (*De indiciis profectus in spiritu*, ch. ix. n. 165.) I, on the contrary, used to be called phlegmatic, but I am now said to have a bilious complexion.

Sin.—St. Ignatius gives humiliation and confusion as the fruit of the * First Exercise, thus making his first step in the direction of the Third Degree of Humility to which his Exercises lead.

The sense of our own excellence which led to the fall of the angels, and the love of independence in the sin of our first parents, are at the bottom of all pride, and therefore of mine. *Sine ullo impatientix aut superbiæ signo exhibere*—“without any display of *impatience* or *pride*,” says our 29th Rule, and it is hard to say in each case which is which. *Mitis sum et humilis corde*—“I am *meek* and *humble* of heart,” says our Lord. Learning one is learning the other.

The third point of the First Exercise brings home still more the necessity of humiliation, and furnishes a powerful means of attaining it. If one sin in our fallen nature though otherwise innocent calls for such great confusion, and again the sins of many who have committed less than I, how much more do my sins call for and require humiliation. And they themselves may have at least this good use made of them, that they may bring it about.

To be hated by God and punished by Him, and to know it to be well deserved, to know also that once God loved me, and that the everlasting love that had no beginning, is at an end and at an end for ever—that is Hell. If I were humble, I should be safe. While I am proud, I am in great danger of Hell.

June 10.

Death.—At death all attraction to creatures will disappear and the soul will be set free. Père le Gaudier puts it admirably. “The will is changed, for the love of created good evanesces, and in its place remains only the drawing and inclination towards God as its last end, which will then be very vehement and most lively. This attraction will violently draw the soul, unhampered by the trammels of the body, and will not let it be delayed or retained from union with God, without great violence, and consequent grief and acute anguish. These pains the soul does in fact suffer, when restrained from that union by the imperfections of its mortal life.” (vol. 3, p. 261.) I would ratify this now. I wish to delight in the thought that the love of creatures will fall from me with my body, and that the *fascinatio nugacitatis*—“the witching of vanity” will disappear. I would so make this my own now that my will then may have to undergo no change, and that meanwhile

I may be less and less responsible for my constant absorption by creatures.

If our Lord will judge every idle word, He will judge all idle thoughts, which are but unspoken words.

June 11.

Ne permittas me separari a Te—"Do not suffer me to be drawn away from Thee," is the prayer by which we shall avoid venial sin. Purgatory shows how venial sin separates the soul from God. The pain of loss in Hell is but the verification of the sinner's self-separation from God, and the pain of loss in Purgatory is the result of a will apart from the Divine will.

But to say, *Ne permittas me separari*, we must be united to God, that is, we must have returned to Him like the prodigal son. This cannot be hard, because He is so good a Father, and because He comes to meet us so far on the way. Now I can say, *Ne permittas*, and I shall avoid all that can separate from God. The penitent must make himself doubly safe. He may see his innocent brother in seeming altercation with his Father, but he must be submissive, humble, and modest. What need for self-assertion when he cannot say what his brother says, and when his Father provides for him beyond all he could think to claim?

How completely the devotion to the Sacred Heart satisfies the Kingdom of Christ. To imitate our Lord for His own sake, for the love of Him, expresses both one and the other. Our Lord reconquers His Kingdom, not by the omnipotence of His Divinity, but by submission and humiliation. *Discite a Me quia mitis sum et humilis corde.*

Humility expresses the whole Incarnation: humility for love, humility in obedience, in poverty, in mortification.

June 12.

Humility brings with it poverty. "Poverty, own sister and constant companion to humility," and again, "Toil and suffering are the inseparable adherents of poverty." (Le Gaudier, vol. 3, pp. 295, 298.) If inseparable, what is the poverty that has nothing to suffer?

Our Lord had a glorious Body by right, and if He had chosen, His whole Life would have been one Transfiguration. But then He had the same right to impassibility both of Body and Soul, so that every suffering was distinctly voluntary. He suspended His right for each pain of His Sacred Heart. So again agility was due to His Body, but He chose laborious journeys; and subtilty, yet He remained in the prison of Caiphas.

His Name means humility, and He has given it to me. It means mortification, circumcision; it means His love of others, His zeal for their souls, His self-forgetfulness, and He has given it to me.

June 13.

Nazareth.—God was perfectly served by our Lord's quietness, retirement, and mean occupations, and yet we can think time lost in preparation, recollection, study, and works that have no show. Our Lord also lived in Nazareth for love of Mary. Those who love retirement as she did, will have the like company.

The devil has two means that he employs, the terrors and horrors which he is able to inspire, to frighten us from good, and our natural love of good, which he uses to attract us to creatures. The first must be met by our love for and confidence in our Chief, the other

by our esteem of and zeal for the Divine glory, which is the only true good. As we advance in these, so the devil's power over us decreases. He frightens us by the pain to nature of self-conquest, and by fear of the duration of the conflict. Love of our Chief makes the pain a pleasure, and the slothfulness that dreads the necessity of perseverance is conquered by the diligence that comes of love. Love in poverty and detachment, love in humiliation, keep the soul fixed on God's glory alone, which in union with the Sacred Heart is the only thing we have to live for.

Our own perfection is the best means of procuring the perfection of others, procuring their perfection is the best means of procuring our own. Both are means of procuring the glory of God. Our Lord, whose sanctity gave the greatest possible glory to God, lived as though He had nothing to care for but man. His sanctity that so pleased God, was shown in His love for us and His zeal for our souls.

The Public Life.—Our Lord's Public Ministry is spent in training His Apostles. His work therefore entirely depends on those whom He chooses to carry it on, and whom He trains for the purpose. Now this training is His own perfection, which He gives them by personal intercourse, so that they should learn from Him to love poverty and humiliation, and so come to the perfection of His humility. (Le Gaudier, vol. 3, p. 318.)

The Two Standards.—Here we turn from Lucifer to our Lord, and we make the petition to Him that, as we belong to Him, we may know and avoid the frauds of the enemy, and may learn and love His life to which He calls us.

The colloquy to our Lady comes to this: Queen of the Society of Jesus, make me a good Jesuit.

That to our Lord: Make my heart meek and humble like Thy Heart.

That to the Eternal Father: That I may fulfil the end of my creation in the perfection of my vocation.

The Notes for this retreat are evidently unfinished, they only extend to the Meditation on the Two Standards, and end with the fifth day.—
[Ed.]

CHAPTER VIII.

ANNUAL RETREAT, 1884.

Tronchiennes, May 31.

The Foundation.—Father Diertins has done well to give the four means St. Ignatius mentions as four points of a meditation. What is wanted is not only to produce indifference to them, but to treat them as means given by God, and to kiss the Divine hand that gives them to us, as a knight would kiss the hand of his king when receiving sword or shield from him to use in his service.

For honour and dishonour what is one to do when all the world is as kind as it can be, and ten thousand times more so than we deserve? How should we behave if all that were withdrawn? Others bear with me in a way they would not bear with any one else; at least I can give them less to bear with. And St. Ignatius means to define the religious life for me as well as for others, *Obedire, humiliari et vitam æternam consequi*—"To obey, to be humbled, to gain eternal life." And in the Constitutions (p. 4, c. 10, n. 4), St. Ignatius says that the Rector must be *in obedientia præcipue ac humilitate probatus*—"Tried in obedience chiefly and humility," which I have never been. The description, again, in the Rector's first Rule, *Oratione et sanctis desideriis totum collegium velut humeris suis sustinere*—"With his prayer and holy aspirations he should sustain, as it were, the

whole house on his shoulders"—implies great humility, and that he should be the servant of all.

Indifference to health means (1) to pain when it comes, receiving it as part of the Cross of Christ, and (2) to the consequences of sickness or ill health, as having to strive against sleepiness in spiritual duties, temptations to bad temper. Indifference to poverty will be readiness to leave books and other conveniences when I am moved. Indifference to honours will be content when I fail to please.

The Three Sins.—Of course there is nothing new in the discovery that pride is the cause of all the evil in the Three Sins. And yet, so blind am I and so neglectful, that it seems new that the sense of our own excellence and the wish to be great in our own eyes and the eyes of men is *the* one great evil, ruining everything. We ought to fly straight to the Third Degree of Humility and the desire of shame and confusion.

The further from God I know myself to be, the more vile I am in my own eyes; and the greater I know God to be, and the better I recognize the distance between myself and God, the nearer God I shall truly be. In this seeming paradox is the *Qui se humiliat exaltabitur*—"He that humbleth himself shall be exalted."

And this knowledge will lead to contrition. Is it possible that I should think of what I have done, and of what I am, and that I should not be sorry for it?

Third Exercise.—How wonderfully well the repetition of the first two exercises is arranged. The second gets its force by succeeding the first—such is sin, and I have committed it—and in the third exercise you pass from one to the other. The triple colloquy is exactly what I want to get from my retreat—first sorrow, I

seem to have had none and to have been living without it—then the ordering of life aright, the very end of the Exercises, which is thus soon put before us by St. Ignatius, and lastly true principles, the principles of the Gospel and of the Sacred Heart, the Third Degree of Humility, instead of the principles of the world. Have I ever made the triple colloquy before?

Hell.—A faint idea of Hell may be gained by thinking what this world would be if all that is good in it were taken away. What would it be to me if there were in it none of the things in which I take interest? If there were no Pope, no canon law, no rubrics, no Church architecture, no decoration, no community life, no Superiors to communicate with and lean upon, no good people to help, nobody to preach to, no churches to visit, no Blessed Sacrament, no Confession, no Communion, no Mass, no prayer, never to hear the Blessed Virgin named, nor our Lord and His Sacred Heart.

In Hell there are three things to make the soul miserable: the past, the present, and the future. In the past both the evil and the good, how I have come here and how I need not have come here; in the present, the soul itself, its companions, its relation to God, its treatment by God; in the future an eternal present. And in this life the same three things make us happy and fill us with confidence. In the past the good that came from God and the evil out of which God brought good; in the present the soul in the state of grace, a member of Christ's Mystical Body, loving God and loved by God; and the future which God has so resolved shall be happy that He has sent His Son to make it ours. Who would change this state for that one? The one cannot be changed into the other without our own full consent deliberately given.

O God, take care of me that I may never be guilty of this folly.

How sad it is to be so ignorant, and to be ignorant how far I am ignorant. I do not know what I do not know. Out of this very ignorance good can come, if it teaches me my need of God; if it makes me trust Him and leave myself to be entirely guided by Him.

Our Lord told Blessed Henry Suso to stop his austerities, as they were infected with self-love. Yet they were terribly severe, and he always had the greatest repugnance to overcome before he did them. We may be able to distinguish between extremes, as the state of grace and mortal sin, but we are blind to the finer distinctions in the spiritual life.

The fall and forgiveness of St. Peter.—The three things in St. Peter's fall are just those that put me in constant danger: (1) self-confidence; (2) tepidity in the way of the Cross; (3) occasions. The remedy will be St. Peter's sorrow. If there is not a great sorrow for the past, there will not be a great horror of future falls. With the sorrow and the horror, the three causes of danger will disappear. And the sorrow will come, if only I remember that our Lord thinks of me and looks at me during His Passion.

Kingdom of Christ.—Father Diertins remarks (Med. xiii. pt. 4) that St. Ignatius in the Kingdom of Christ supposes that the revolt of the flesh, of the senses, of self-love and of worldly love, is overcome in the first week. And this is true, for to subdue the rebellion is required of all good subjects, of all who are *sanæ mentis*; and this involves the indifference of the first two Degrees of Humility: while the *agendo contra* of the second week corresponds with the closer imitation

of Christ for the sake of His pure love, which is the Third Degree of Humility and the *major sui abnegatio et continua in rebus omnibus mortificatio* of our 12th Rule. It is necessary to see how quickly St. Ignatius expects us to move in the Exercises, for as we cannot proceed to the third degree till the first and second are gained, we must have the first and second before we can go into the second week.

Our Lord calls all men to some vocation, as the King spoke *ad omnes suos*. There is no one of whom He does not expect the common sense to overcome the rebellion of the enemies of their soul. All Religious are called to the *præclariora munera, agendo contra*. The Third Degree of Humility is part of my vocation, or we should not have our 11th and 12th Rules. And yet what have I done towards this part of my vocation, *ad pretiosum illum in vita spirituali gradum?*

The Annunciation.—The Annunciation shows me how dull I have been to the spiritual world. Good inspirations I do not recognize as such, but only as my own thoughts. Intercourse with the other world is what I want: colloquies in meditation and at all times.

With a thousand thoughts for other people in the Nativity, and none for myself, my mind has been like the inn which was so full that there was no room for our Lord. How contented the poor Bethlehemites were with the state of things which caused their greatest loss. They looked on it as a wonderful good fortune that so many and such great people, all the family of David, were there that day. But if they had not been there, they would have had room for our Lord.

In the Circumcision, when I ask myself the question *Why?* I see that it was to teach me to bear pain and humiliation for His sake. As to the first I am a

coward, and as to the second I should bear it so badly that God cannot send me any of it.

The Flight into Egypt.—The Kings were far off and Herod was close by. His proud indifference turned into hatred; their docility, simplicity, and humility brought them nearer than Herod ever was and filled them with love.

A change in my office, or even a change in the Superior over me, might easily give me a flight into Egypt. Oh, for its indifference to all created things and for its obedience! The obedience is not possible without the indifference; and that which will ensure both is the will of God for its own sake, whether I like it or no. St. Joseph, on returning from Egypt, must have thought himself precluded by the Divine will from returning to Nazareth, and he must have thought it part of the message of the Angel in Egypt that he was to return to Bethlehem—*vade in terram Israel, defuncti sunt enim qui querebant animam pueri*. But when he got near Judæa and found that Archelaus was reigning there, he waited till he knew God's will for certain, prepared to go to Bethlehem notwithstanding his fear, if that were the will of God. This caution is a good example of the 8th of the second set of Rules for the Discernment of Spirits. It turns out that what St. Joseph had all along thought to be forbidden was really God's will. *Admonitus in somnis*, and not till then, *secessit in partes Galilee*. A grand lesson of circumspection and prudence, not to rush into what seems enjoined, though dangerous, nor to adopt hastily what seems best and most prudent, till we have had time to consult God and be sure that we are not going against His will.

Nazareth.—Our Lord, *in laboribus a juventute*—"amidst toil from His youth." It is not only of the greatest con-

sequence to work hard, with real diligence, but that the work shall be strictly that of obedience to the will of God. What merit is there in being diligent in the execution of our own will? Now when I am interrupted in work I enjoy, it is God who interrupts me, and the diligence must be transferred for the time to that which His will presents to me. And the less acceptable it is to me, the more acceptable to Him that diligence will be. When our Lord was at work on one piece of carpentry at Nazareth, He must often have been called off to another, which became the will of His Eternal Father for the moment, and was as carefully done. The very diligence with which we are doing one work indisposes us to quit it for another; but this shows that our interest in it has become human and natural.

Nesciebatis.—What an absorption in the work of my Father it would show if I took it for granted that every one knew what I must be doing, and met them with “Did you not know?” The work of my Father requires separation from everything else, however holy, and even from the previous and subsequent work that His will gives me. For His Father’s work in the Temple our Lord left Mary and Joseph, and that instantly, without warning; and He left and for the time completely abandoned the blessed work of the preceding twelve years and of the subsequent eighteen.

The Two Standards show that there is a devil ever watching his opportunity to lead me from spiritual poverty and the love of contempt into the love of riches and honours. The meditation supposes that I, who have been received under Christ’s Standard, have spiritual poverty, and that in a supreme degree, and a readiness for more and more insults and injuries, that

my imitation of Christ may be always greater—in summa *paupertate spirituali* . . . *ad magis in illis eum imitandum*. If I will not cultivate this poverty and this readiness, am I still to go on praying to be received? What an incongruity that I should be where I am and not be humble.

I do not think that I have ever aimed at anything higher about death than indifference. Yet this is the Second Degree of Humility, and the third requires that I should desire it to be more like to our Lord. *Eamus et moriamur cum illo*—"Let us go and die with Him;" in this St. Thomas was in the third degree.

Our Lord would not raise Lazarus until He had made St. Martha make an act of faith in the eternal life that He has come to give to those who live and believe in Him. *Credis hoc?* Whether He raises the dead to life again in this world is unimportant compared with this.

The Last Supper.—Looking at the persons, it causes me a lively astonishment to find myself among them, and a great sense of shame, when I look at their dispositions, to see my own. What better can I do, to amend those dispositions, than as our Lord says, Do it in remembrance of Him? He does this in remembrance of me. It is shocking to find oneself more like Judas than anybody else who is there. Make meditation a preparation, and make thanksgiving systematic. Our Lord is making His thanksgiving for coming to me, while I am neglecting to make mine for my receiving Him.

In the Prayer in the Garden, our Lord prays, "Let My will not be done, let Thy will be done." How different this from the second of the Three Classes, whose will is *ut Deus veniat eo quo vult ipse*. (P. Dierins.)

Our Lord receives fortitude, not deliverance, from the Angel. We must always be delivered, when we ought rather to seek to be fortified. (*Ibid.*)

How completely it was the want of indifference to honours and life, an attachment suddenly reasserting itself in difficult circumstances, that caused St. Peter's fall. Love of honours often means not differing from those present, lest I should be condemned by their judgment. Human respect therefore has this particular danger.

Our Lord must have intensely felt in His loving Heart St. Peter's externally joining His enemies, and behaving like one of them in vehemently renouncing Him.

We may imagine that St. John was obliged to leave our Lord when He was brought out of the judgment-hall into the courtyard where He cast His look on St. Peter, so that He was left quite alone just at the moment of St. Peter's last denial. His dear Heart will have forgotten Himself and taken comfort in the sorrow of St. Peter outside, whom St. John is taking to the Blessed Virgin.

As our Lord stands before Pilate and is falsely accused, He is without trouble, free from contemptuous feelings, and silent. The silence comes from being without trouble. For me to be without trouble under false accusation, I must have given up my reputation to our Lord as a sacrifice which has never been resumed or revoked.

All the time that our Lord was being mocked by Herod, His Blessed Soul was in the profoundest desolation. The Divinity was hiding itself even from Him.

He died on the Cross for the love of me. Cannot I live mortified for the love of Him?

How well the prayer of this Sunday suits one going out of retreat, who has gone out of retreat many times before, and has done so little as yet to reform his life and carry out his resolutions. *Deus in te sperantium fortitudo* is the invocation, and what am I if I do not trust in God for strength? *Adesto propitius invocationibus nostris*, which I intend to make incessantly; the remedy of all will be incessant recourse to God, *et quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ, ut in exequendis mandatis tuis et voluntate tibi et actione placeamus*—"O God, strength of those that hope in Thee, listen favourably to our prayers, and, as the weakness of mortal man can do nothing without Thee, grant us the assistance of Thy grace, that as we execute Thy commands we may please Thee both in will and in deed."

The following sentences are entered by Father Morris in various parts of the above notes, apparently in the order in which he read or recollected them. It has been thought better to gather them together here.—[ED.]

"L'âme qui n'incommode point son corps est basse et rampante." (P. Surin.)¹

"L'un des moyens de se bien porter est de ne pas se mettre en peine de la santé." (*Ibid.*)

"Nous devons nous présenter au Père Eternel en Jésus et par Jésus, comme ses membres, et faisant partie de son corps mystique, mettant toute notre confiance en lui." (*Ibid.*)²

¹ "The soul which never gives its body a discomfort must be vile and grovelling."

"One of the ways of keeping well is never to be anxious about health."

² "We ought to present ourselves to the Eternal Father in Jesus, and through Jesus, His members as it were, and the component parts of His body mystical, placing in Him all our confidence."

"L'intérieur de l'homme est si éloigné de l'extérieur qu' à peine peut il venir des nouvelles de l'un à l'autre." (*Ibid.*)¹

"Une bonne volonté a la force de fouler aux pieds tout l'enfer, mais elle est bien rare. C'est pourquoi il y en a si peu qui arrivent à la perfection. On veut, mais faiblement; on n'a qu'une demi-bonne volonté." (*Ibid.*)²

"Le plaisir de mourir sans remords vaut bien la peine de vivre sans plaisir." (P. de Decker.)³

"A vous la gloire, au prochain l'utilité, et à moi la peine et la confusion." (*Ibid.*)

The same, before a sermon. "Les parts ainsi faites, la chose tourne à l'avantage des intéressés."

"Si vous écoutez la nature, il est infallible qu'elle gagnera sa cause." (*Ibid.*)

¹ "A man's interior is so far removed from his exterior that news will hardly pass from one to the other."

² "A good will is able to tread underfoot the whole of Hell, but it is rarely found. That is why there are so few who reach perfection. We desire, but not intensely, we are only men of half-good will."

³ "The pleasure of dying without regrets, is well worth the trouble of living without pleasure."

"To you the glory, to others the profit, to myself the trouble and shame. . . . The division thus made results in the advantage of all concerned."

"If you give ear to human nature, she will infallibly gain her point."

CHAPTER IX.

ANNUAL RETREAT, 1885.

Tronchiennes.

Foundation.—Praise, revere, and serve, each of them a work of humility. He that has done them and fulfilled his end has been humble; he who has not done them has been proud.

Indifference is not praising, revering, and serving God by creatures. It is simply not using them in any other way, that is, against God. Indifference is not our end, but a necessary condition for doing God's will when we come to know it; and when we do know it, indifference would be totally insufficient.

If we have to force ourselves to become indifferent, how much more must we force ourselves to become humble, and so praise, revere, and serve God in all things.

Fruit of this Retreat.—Reform of meditation and examens in conformity with St. Ignatius' rules.

Graces: contrition and humility.

The Three Sins.—Pride was the very first evil that existed. If the angels were created in grace, they were created in humility. They had to help themselves by their liberty to exercise it in their reverence and obedience to God; and not to do this was to fall into

pride, and to change grace into malice. Heaven was the home of the humble, and Hell of the proud. Thus, *qui se humiliat exaltabitur*.

So the disobedience of our first parents came from pride, and led to endless humiliations—involuntary in punishments, voluntary in penances.

The remedy was the humiliation of God in the Incarnation and Passion, that we by humiliations might come to humility.

My own Sins.—Shame and confusion, sorrow and tears, the remedy for my pride. The * Process—my pride and all its products, my other sins. The intrinsic malice of them all springs from their pride. * *Minuere me ipsum* is the remedy. What have I to be proud of in body or soul? Compared with creatures I see that I am—considering the grace of God and my perversity—the chiefest of sinners: then what when compared with God's wisdom, power, justice, and goodness? The angels were always humble, and they have seen me proud as a devil. The saints have all become saints by humility. Creatures might well make new hells for me in my pride. And God is merciful and gives me a future, in which to become humble.

Repetition.—What do they gain by pride who are humbled for it? Let the humiliation my past sins bring me, lead me to humility. God can thus bring good out of evil. Sometimes He permits sins to punish pride and bring the soul to humility. May He permit no more in me, but bring the good I need out of my sins in the past.

Hell is full of shame, and as there is no one there who is not proud, though they know the folly of pride, they feel the shame as the proud alone can feel it.

Death.—To go to sleep as humbly as I shall wish to die; to wake as humbly as I shall wish to appear

before our Lord. I must live humbly, if I am to die humbly. *Quid hoc ad æternitatem?*—"What is this in comparison with eternity?" Live to leave everything, not to make a figure in the midst of this world.

Particular Judgment.—Our Lord will ask: What have you lived for, yourself or Me? Could I bear to answer that I have not lived for Him, and for Him alone? Yet how much there will certainly be, even if I try my best, of self-love to be burnt out of me then!

General Judgment.—What sort of a life shall I wish all the world to see in me? That life I must lead now, not self-seeking, but generous towards God.

St. Peter's Conversion.—One hour in bad dispositions. Converted by a look. His sorrow lasted all his life. What shame our Lord's look brought, but that shame was the saving of St. Peter.

The Kingdom of Christ.—*Imitari Te in ferendis omnibus injuriis et omni vituperio*—"To imitate Thee in bearing all injuries and all reproach." Shame then is the highest thing to aim at—sharing Christ's shame. So that to take what is my just due, and that which my knowledge of myself shows me is fittest for me, is, if it be done from the love of our Lord and from the desire to imitate Him, my highest good.

The Incarnation.—The world full of pride. In this all are alike. Men, unlike in all their circumstances, and unlike in the sins by which they show their pride, yet are all alike in the source of their sins. God in His Divine Majesty sees men rise up against Him. The contrast between God and man shows what pride is. God, in His infinite goodness and glory, satisfied necessarily with Himself. Man satisfied with himself

and making himself an end, against all sense, and truth, and justice. And yet God in His Majesty patient with man in his pride. Instead of simply showing Himself in His majesty and overwhelming the proud with confusion, God devises the Incarnation with its incomparable humiliations, that men may be drawn to humility by love, and may use humiliations voluntarily to imitate our Lord through love.

To join our Lord in humility is really to unite oneself with and to take part in the Incarnation; and to love contempt is the best way of helping souls. How to see the opportunities of humiliation before they are gone? How to meet them with real welcome and satisfaction? The love of our Lord and the true love of self require it, and yet how difficult it is. For this self-conquest is needed. For months past I have had a splendid opportunity, and yet never once have I taken it with joy.

The Nativity.—How humble it all is—our Blessed Lady on the ass, St. Joseph on foot, the handmaid with the ox, the long road, the homelessness, the dirty cave. The poverty is humbling, for who regards the poor? The hardships, for they speak of neglect. * Yet all these labours and hardships, the poverty of the homeless, wandering poor, are in order that our Lord may be born in utter poverty, and may begin the life of labours, poverty, humiliations, and contempt that ends on the Cross. For me, that I as * *pauperculus et servulus indignus* may give myself to the service of the Holy Trinity, for the rough and dirty work. My only chance of admittance and acceptance is by my being poor and able to plead unworthiness. For all other services I must show myself worthy, but here unworthy. Humility is the one requisite, and it comes through poverty and contempt.

The Three Kings.—True happiness is in being at our Lord's feet, faithful to His vocation, adoring Him, and with generous love giving Him His gifts, irretrievably, without wish to revoke them, and remaining content with being at His feet, having nothing but His love.

The Flight into Egypt.—What beautiful dependence upon God there was in the uncertainty of the time the exile was to last, as well as in the manner in which provision was to be made for the Holy Family in Egypt and during the journey. St. Ignatius has ruled that under ordinary circumstances a pilgrimage should form part of our experiments. (Lanc. vol. 2, p. 330.) The prominent gain here is dependence on God. (Reg. M.N. 31.) *Ut omni spe abjecta quam in pecuniis et rebus aliis creatis possent constituere, eam integre et vera cum fiducia in Domino constituent.* (Ex. Gen. c. 4, § 12.)

In the *Hidden Life* we are taught humility and the spiritual advantage of being unknown.

And in the *Finding in the Temple* our Lord claims His Divine independence in such a way as to preserve His subjection and obedience to His parents.

In the *Two Standards* our Lord's simplicity and humility, and the simplicity and humility of those whom He calls, show how completely His followers must adopt humility from the very beginning of their vocation, in opposition to the pride of Lucifer. We should have learnt this even though there had been no instruction to His followers, bidding them save themselves and others by poverty and love of contempt.

The meditation of the * *Three Classes*, with humility substituted for poverty, was very much to my purpose. But how comes it that I feel so little difficulty about poverty, and such very great difficulty about humility?

Am I deceived in thinking that all goes well about poverty? Yet surely the first step should lead to the second. The love of riches *quo facilius perveniant ad vanum honorem mundi et inde ad magnam superbiam*, is what the devil wants. The second step in me, of what our Lord commends to all, seems absolutely wanting, *opprobrium vel contemptus contra honorem mundanum*. No wonder I do not get to *humilitas contra superbiam*.

By the * *affectio rei acquisitæ*, in the first prelude, I understand attachment to honours *non pure et debite propter amorem Dei*. The grace to choose what is most to the glory of God and my soul's salvation, is clearly the Third Degree of Humility. Now I cannot find God in peace or save my soul without taking some means; that is, I cannot remain in the first class. What means? Keep the honours and make God come to me? No, my resolution must be *ad rem relinquendam*, that is the honours. But this brings me to the third class, who meanwhile (till God's will is known) leave all *in effectu*,¹ so that there should be no desire about it but the better service of God. With the vehement attachment of my nature to honours, how shall I come to this, or avoid the danger of self-deception, if I do not actually leave the honours where it is possible? I cannot hope to leave them *in affectu* everywhere, unless I leave them *in effectu* where I can.

The Second Degree of Humility leads easily to the Third, for the indifference of the second, however reasonable considering our end, is unattainable without many an effort at the voluntary humiliations of the Third Degree: and as these cannot be without the love of our Lord and the desire to imitate Him, the love of

¹ *In effectu*, so Father Roothaan suggests for *in affectu*. The latter reading, however, to say the least, has all the textual authority on its side.
—[Ed.]

our Lord must be set from the beginning against my natural love of honours. The petition for the colloquy may come from the 16th Annotation, that *Divina Sua Majestas, in ordinem dirigens mea desideria, primum meum desiderium mihi mutet, ita ut causa desiderandi vel tenendi sit solum obsequium, honor et gloria Suæ Divinæ Majestatis*, which is but the Fundamentum, and shows how high the Fundamentum takes us. But the golden Note comes in, in conformity with the last line of the Fundamentum, to take that which most conduces; and the Note bids us pray for the unwelcome humiliations. All for the service of God. We never get out of the humility of service, nor could we without ceasing to be creatures. In that service of God is all our greatness.

Blessed Sacrament.—When our Lord was going to do the greatest thing He could do for us, He hid Himself far more effectually and humbly than He had ever done before. And continuing His blessed work in the Holy Eucharist, He continued to hide Himself therein.

Agony.—What a humiliation it was to our Lord that I should offend Him. How He felt it all in His Agony! That anything should be preferred to Him, or any will to His. And, therefore, every deliberate imperfection in me was a great humiliation to Him.

Scourging.—The two things combine, great physical pain and great humiliation. Each is hard to bear by itself, but how hard each made the other.

Crucifixion.—How everything helps to our Lord's humiliation, His own clothes, the title, the presence of His Mother, of St. John and of the holy women, the multitude come up for the Pasch, Galileans and Nazarenes, people from Capharnaum and wherever else He had preached and worked miracles, the chief priests

and Roman soldiers, Herod and his Court, friends and foes, in the broad daylight, through the streets and upon the Cross—all the humiliations meet here, rejection by His own people, the death of a malefactor and an impostor.

Resurrection.—Our Lord's memory, understanding and will respecting humiliations and sufferings in His happy Soul, and the communication He makes of all this to His Blessed Mother. Let my memory, understanding and will be possessed exactly as were the powers of our dear Mother when our Lord appeared to her. *Nonne oportuit Christum pati et sic intrare in gloriam suam.* How well our Blessed Mother grasped this. Oh, may I!

St. Mary Magdalen.—Help me to see with your eyes and to feel with your heart, O great Saint. What difference do your past sins make in your feeling with respect to humility? Your way of looking at humiliations after seeing our Lord first in His Passion and then in His glory, is evidently exactly what I want for myself. How close together the two sights were, both in time and place. The Sepulchre only a few yards from Calvary, almost the same composition of place for St. Mary Magdalen as present at the Passion or as seeing our Lord in the Resurrection.

Love of God. Third Point.—God works, not only for me, but in me; and my work is to co-operate with Him. For this I must know His will exactly, and have no other will myself. The best example of this co-operation is in my Mass, where the Mass is mine, though all the omnipotence of God is in it.

Some Resolutions.—Care of additions.

Practice of contrition and humility: I cannot have too much of either, and I have much too little.

A new and fresh and full devotion to our Blessed Lady and St. Joseph.

Deo Gratias.

CHAPTER X.

ANNUAL RETREAT, 1886.

April 17.

My *First Meditation* on the Foundation brought before me the dear old truth, that I was made on purpose to praise, revere, and serve God. It all comes of love—if I could but love Him. Praise comes so readily when we really love. Then we begrudge nothing and it all comes naturally. It is grand to be a creature, for then one can stand before the great Creator, and though there is that infinite distance betwixt us, I can say that I am His. And His service is but to do that will which chooses for us more wisely than we can choose for ourselves. Now to enter into our Lord's Sacred Heart, and to nestle there, and to devote the life He has given me to praising Him, revering Him, and serving Him.

Second Meditation.—And all this means salvation. Nothing more wanted to save my soul; salvation can only bring me to the perfect practice of all this. See, Heaven has no better employment than this that belongs to me here. I was immensely possessed with the idea of our Lord's wanting to save me. He wanted it all through His Life, He wanted it on the Cross. He wants it in the Blessed Eucharist, He wants it in Heaven. And so He wants my praise, my reverence, and my service. Could I find it in my heart to refuse Him if it were ever so difficult; and why do I not do

it with all my heart when it is so easy, so charming? I will be fervent henceforward. Please God the tepid days are over, and He shall have the service He asks for, and as He wishes it, prompt, zealous, fervent, loving. If I might but get quite to His mind for once, and then die.

Third Meditation.—All things are helps to this. Nothing that has ever happened to me is anything but a help. All that God has given me is a help, a help to praise Him, a help to put Him first, into His proper place, a help to love Him more because He has been so good, a help because of the confidence in me He shows by giving me His gift. “There, I give you that, and I am not afraid of your loving even that more than Me, or for its own sake and not for Mine.” A help to revere Him, first by seeing Him in His gift, and next by seeing Him in myself, and revering Him in both. A help to serve Him, for I have but to do His will and He is served. God be thanked for His helps.

My *Fourth Meditation* was not a very good one as a prayer, but God gave me some clear light. It was on the measure of the use of creatures, exactly so far as they help and no further. Taking what is pleasant with thankful reference to God is His praise, just as denying oneself what is pleasant in order to please Him is His reverence and service. Self-love must not induce me to take the former when God wants the latter; but if it is truly and honestly referred to God with gratitude, even if there should be a mistake, there will not be a hurtful self-deception in it. This, too, comes back to the fourth grace of my retreat. If God were really asked at once, all would be right. That grace would indeed be precious, for the natural with all its dangers would practically be swallowed up in the supernatural, if only one went straight to God *at once*.

April 18, Palm Sunday.

First Meditation.—The great one on indifference. It does not mean that the heart is to be without human affection. St. Bernard reminds us that St. Paul recounted amongst the worst crimes of the Gentiles that they were without affection, and he tells us to be far from it as children of Mary, seeing that our Blessed Mother was far from it. It would be impossible, and God does not ask impossibilities. And this indifference is asked of everybody, therefore of a mother for her only child, whom God requires her to love.

But it means, first, that the human affection be so subordinate to the Divine, that it shall never cause the least obstacle to the fulfilment of the will of God. The man is indifferent in the sense of St. Ignatius, who unhesitatingly does God's will, against much human repugnance. As long as there is the will to make the required sacrifice, the true indifference is there. The merit of the sacrifice of Abraham will have consisted in his obedience in spite of the sharpest pain. And our Blessed Lord Himself took unutterable repugnances on His Soul in the Agony in the Garden.

But then, of course, it would be disloyalty to God to cultivate repugnance. Therefore the fewer I have of human attachments the better, whether it be to people, to objects, to places, to work, or to circumstances. There will be the less to overcome when God calls unexpectedly.

Better still to have no attachments that are purely human. St. Ignatius would have us make the love of parents spiritual. If of parents, then all affection. When God is present in it all, it will never lead the will away from Him nor make it give its sacrifices begrudgingly. Would a mother have to prepare herself

for her child's death by ceasing to love him? Surely not, but by sanctifying that love. Abraham will have prepared to offer his son to God by seeing more and more distinctly that Isaac was God's gift to him, that God's rights were paramount, that God who gave him in love, would, if He took him, more than repay what He took, that there is a Heaven waiting for us where there is no more parting, and where the love of the creature always leads to, and never away from, the love of our Creator. If we only loved on earth as the Blessed love in Heaven, and as we ourselves shall do one day, we should be in the exact state of indifference. In Heaven all love is that through the creature we may praise, revere, and serve God better; and that is what it ought to be here. The indifference means then that the human element must not interfere with this. Now that is not an easy thing, and the use of all mortification is to secure it. And incessant watchfulness is necessary to see that nature does not creep on and grow stronger. As it does so, the indifference that is *necessary*, if we are to use creatures solely for God, disappears. So that we may say that indifference is the subjugation of the human element in our affections.

The last meditation on the * *End of Man* completes that on the measure of the use of creatures, introducing and fixing the thought of perfection in that use. That which most conduces to the end for which we were made is the will of God. To get therefore to full conformity with the will of God in all things, even in Counsels, is to fulfil our end perfectly.

April 19, Monday.

In the *First Meditation*, the * *grace* is the sense of confusion and humiliation and shame. I know what it is to cast down my head, and to be ashamed to lift up

my eyes. It has helped me greatly, as I thought it would. What must it be to stand before God like St. Ignatius' knight, who has been a traitor against his most gracious King? To be ashamed is a good beginning, but I am not half ashamed enough.

In the sin of the angels I was greatly struck by the immense value of our free-will for God's service. To use it rightly is to fulfil our end and to serve God, to be unwilling so to use it is to sin as the angels sinned. God shall have it all, even every natural movement that I can give Him.

Second Meditation. My own sins.—The process only too easy to make, but the sorrow hard to get at, at first. A novice left lately without saying good-bye to me, and it hurt me. To think how I have hurt God, and how little sorry I am. If I could but see how good God is, I should be truly sorry. That is the only way by which I can get at it.

In the *Third Meditation* the * Triple Colloquy was just what I required. First it took me to our Lady, and I will be her true child henceforward. It took me there for just what I want, hatred and sorrow for sin, that I may amend all inordination, which is really my fourth grace, purity of intention, making all things tend to my end by going straight to God, and the humility which is most opposed to worldliness. The same to our Lord prepares for true devotion to the Blessed Sacrament; and lastly, with such preparation to the Eternal Father.

Fourth Meditation. Hell.—One of the most terrible thoughts about Hell is the possibility of being the cause of the ruin and loss of any one through human influence and affection. When Adam sinned, he seems simply to have said to himself that if Eve was to leave Paradise, he would not stay, even though that was to leave God, and if she was to die externally, he would

die too, even though that was to lose God. Yet, even this is not so bad as to have caused any one's loss through misuse of human love. If Adam and Eve had gone to Hell together, would not their love have turned to hatred? As it was, Adam attributed his fall to Eve—"The woman that Thou gavest me." Thank God they are saved; and that our Heavenly Father watches over His children to protect them even from themselves and from one another. Without God and His love, where should we be? It is a Divine truth, worthy of God, that He longs to save us, and that He will do so if we do not wilfully and persistently wrench ourselves out of His hands.

April 20, Tuesday.

First Meditation. On my Particular Judgment.—God gave me most useful light. To love our Lord is the preparation for it. To wish Him to know the inmost recesses of my heart, to rejoice that He knows it all, to long that there may be nothing there that He does not wish to see, to have my heart always as I should wish Him to see it at my Judgment—this is the preparation for the Judgment. As to the past and to what must be undone and got rid of—if His love were but there, the true sorrow would come: that sorrow I long for and need so much. Oh, then, for the love of Him! I said Mass as devoutly as I could, with that touching Passion to read, that I, and all who are dear to me, may love Him *sensibly* better than we love anything whatever, and that this sensible love for Him may bring all its consequences—longing to be with Him, to speak with Him, to tell Him I love Him, to hide not a thought from Him, not to have a thought in which the love of Him is not felt. There is nothing in life that would not be safe, if only we loved Him so! He will not refuse it, for He wants to be loved.

Second Meditation.—Thank God for the best meditation on death that I can remember to have made. The three points that suggested themselves to me were separation, completion, beginning. Separation from all that can come between the soul and God. Thank God for such a separation as that ; would God it would come now. This is what it is to die to the world, to be crucified with Christ. Separation from all else, however good and dear, but for a little time, to make the reunion more happy ; just as I might leave anything to make my retreat, and go back to it afterwards, to enjoy it in God twice as much as before. God does not mean death to be any loss to us.

Death will be the completion of all I am to do for God with the glorious voluntariness of the service of this life. After that, no more power of proving our love as here it can be proved. To prove it in absence, to prove it in darkness, to make it superior to repugnances, to make it command sacrifices, while sacrifices and repugnances are possible, all that I can now do, and when death comes, I can do it no more. Oh, that the tale may be full. What when there is so much to undo ? What when so much time has been lost, when the end is not far off ! If Stanislaus could reach mature sanctity at eighteen, cannot I now redeem the time, work double tides, work as one does who loves ? Then death will be the completion of what God has done and is to do for me in the work of grace. His picture is finished, the last touches given before it is hung up to be looked at as His handiwork. Have I hindered or am I hindering its perfection ? Oh, that I may be the picture of Himself that He wishes me to be !

Death will be the beginning of the better life. We cling to this because we know no other, but when we have seen the other we shall wonder what we found

here to cling to. At my death I shall see Him, see His dear face, see His eyes, see His smile. Then I will tell Him that I love Him, and He will tell me that He loves me. How the love within me, half latent now, will spring into life and power. What force there is in a word, what force in a look. I shall leave Him, to go off to Purgatory to be made fit for His Presence, with a true love for Him that will make all easy. That look, that word, will have changed me for ever. All that is cold will have vanished before the sun, and at length I shall really love Him whom I have always wanted to love.

Third Meditation.—I took St. Peter's conversion to help me to the dispositions for my annual confession. I omitted St. Peter's fall and looked only to his conversion—his having to go out and leave our Lord after all (the wish to be with Him, badly managed, had led to the fall), leaving Him in such hands, to be treated so, and with the knowledge that instead of having been a comfort to Him, as St. John had been, he had wounded His Heart at such a time. St. Peter went away with that look of our Lord's fixed in his heart, never to be forgotten, to haunt him all his life and to move him to tears. He went to our Blessed Lady, the Refuge of the Afflicted, and she consoled him with what she told him of the love of the Sacred Heart. As soon as I love our Lady and our Divine Lord, and turn to them readily and easily, my troubles will be over.

My *Fourth Meditation* was the *Kingdom of Christ*. I saw that the battlefield to which our Lord calls me to follow Him, is within me; and I saw that, including the entire devotion of myself to His service, of which I hope there is never any doubt, I may still be among those who aim at greater love and closer service and

imitation, in accordance with my vocation to the life of perfection. For this, the one thing to be aimed at is making all things spiritual. My fourth grace, that of turning at once to God under all circumstances, would assure this, for then the purely natural would not have time to prevail. This is the chief resolution that I shall have to take out of my retreat, and I must practise it morning, noon, and night.

I have spent a quiet hour this evening with our Lord and the Blessed Virgin, simply asking whether I am quite honest, or whether in anything I am actuated by my likes or dislikes, and whether I am refusing at our Lord's call to leave anything in which I take delight. To-morrow in the meditation of the Three Classes I shall have to ask myself whether I am trying to bring God to my will rather than conforming myself to His, and I may as well get that question settled now once for all. I confess I cannot see any change that I have to make, except as I said to take care—to take the greatest care that everything becomes spiritual and supernatural, that God is in my whole life without exception, and that nothing is allowed to remain purely natural, however lawful and good in itself. I may now go on with a quiet mind.

April 21, Wednesday.

To make quite sure, I said Mass this morning that God would be pleased to take from me all that is dearest to me in the world, if it was in any way His will, if it would in the very least further His glory, or if thereby I and mine might advance one degree towards perfection or in union with Him. I included in this expressly the good opinion of me that so many have, and my novices and my work here, if God shall please to give it to some one worthier of it. If it is His will, I am content to live unknown and useless, offering

Him for homage all the chafings of my impatient and proud spirit.

I had but half an hour for my *First Meditation*, as Mass was early. I took the Nativity, and I had time to see how our Lord came to be loved, and how the *Janua Cæli*, the way to get at Him, is His Blessed Mother.

As I want to give two days to the Passion, I have taken for my *Second Meditation* the Two Standards, and may God be praised for it. In the first prelude I turned from Lucifer to rest at our Saviour's feet, to ask Him that I may understand and avoid the frauds of the enemy, that I may know, and love, and follow Him, my Way, my Truth, and my Life. I see all the disciplined, obedient, and zealous forces of His enemy, the fallen angels and the multitudes of men who side with them. I see how every rash word or bad example of mine helps them and tells against the glory of my Lord and the interests of His Heart. But one thing will keep me right, and that is, that I be altogether and unreservedly His, as a Saint should be. The natural is full of danger for the cause of our Lord, the spiritual alone is safe. I am to live, then, for and in the spiritual, elevating the natural, day by day, by unceasing care and diligent use of grace. Now for this, Jesus and Mary must take all the thought my heart has ever given to any object, however dear. To love Jesus and Mary as they deserve to be loved, and in their love to love all that God has given me. This is what I will do with God's help. All that I have loved shall be loved a thousand times better, and Jesus and Mary shall be loved above all. With love the heart expands and grows larger. What will it not be when filled with the love of Jesus and Mary? I do not deserve a bit that at the eleventh hour they should let me turn to

them and love them really, after such long coldness towards them; but I know their Hearts, and I trust them.

Third Meditation.—And now I come to the Three Classes, the great test that tries all sincerity. And first I see plainly that if I do not do what I have said and resolved, I shall be in the first class, that of those who have no true will. If I allow myself after the retreat to remain in the purely natural, without any effort, or without the effort that God requires, to reach the supernatural in all things, so far as I fail to make that effort really and genuinely, so far I shall be in the first class—which God forbid. To the second class I have seen already, and I have done my best, especially in my Mass this morning, to see that I am not trying to drag God to my terms, but am willing to go to Him on His. But now what about the third class and the golden * Note? I heartily pray God to take away from me, in any way He chooses, all repugnance to His holy will. I heartily beg Him to do His holy will in me, in spite of any repugnance He may find in me. I heartily pray that His will, not mine, may be done, and I want to say it with all the sincerity and all the simplicity of the Prayer in the Garden. But I cannot find it in my heart to say unconditionally, “Take away from me all that I love.” I would say it if I knew it was God’s will. But it seems to me clear that it is not His will, and St. Ignatius himself inserts, “Provided it be for the service and praise of His Divine Goodness.” If it is, then I say it too. But can it be for the service and praise of God that all who love me should turn against me? I cannot ask for that absolutely; but I will and do ask that His most holy will be done in me and concerning me in all things, however painful to me. That and such reputation as I have,

and the two seem to go together and to be practically one and the same thing, are all that I can see of which I could be stripped. I will not cling to them for their own sakes—that would be natural; and when they cease to serve God, may they go.

My summary of it all is that, with more of the love of Jesus and Mary, the rest cannot fail to go well. And the more of that blessed love, the better the rest will go. This then is my one reform, my one resolution, to love Jesus and Mary as I have never loved them before.

April 22. [Maundy Thursday.]

As Tenebræ took over two hours last night, and I attended to it very closely, I did not make a *Fourth Meditation* after it, but I read for a time. My book had one consolatory phrase for me, that “a man of phlegmatic temperament has less power in acquiring certain virtues than one who is choleric.” One thing seems to me strange about my impatience. When I have been most moved to devotion, or most absorbed in spiritual things, I feel most moved to impatience, if all does not go quite right or any one shows himself stupid.

This morning I had for my *First Meditation* the Institution of the Blessed Eucharist, and I keenly felt that when our Lord was going to His Passion for my sins, this was the way in which He thought of me, not merely to give His Body and Blood to be my food, but to put me in His place, make me His representative, make me do what He did, the majesty and greatness of which cannot be surpassed, and placing Himself in my hands, to make me go through such a ceremony as that of this morning, giving Holy Communion even to His priests, who are so far more worthy of Him than I am.

In the *Second Meditation* on His Agony in the Garden, I saw how full His Heart was of the thought of me, how sorry He was for my sins, how He hated them, how His hatred for them pained Him, how He would not give me a bare pardon but the grace of sanctity. I felt that I must enter into His Heart in familiarity and devotion, and dwell there, living to please Him and not to please myself. To be sorry for my sins, to be sorry for His pain, to imitate Him in His humiliations and sufferings, these are the three things He wants of me.

For my *Third Meditation* I took our Lord in the guard-house of Caiphas, blindfolded and mocked. I got before my mind clearly how He must come first, how all my spare thoughts must be of Him and His Blessed Mother.

I begged our Lord by all the mercy that induced Him to take on Himself the pain of my sins, by the love in His Heart for me and by His desire for my love, that He would give me such a love for Him that I may think of Him at once, and that the thought of Him may engross my thoughts. My very first thoughts on waking are usually good, but I soon get distracted while dressing, and then my morning oblation and meditation suffer. And all through the day there is the thought of what has to be done. Now I want to be engrossed all this time with the love of Jesus and Mary, and to have them present in all I do.

The Gospel for the Passion says that Pilate "gave Jesus over to their will." Oh, that he, or one stronger than he, would that the Eternal Father, would give Jesus over to my will. I would love Him then. He could not refuse me what I would ask. And is He not given over to my will in the Blessed Sacrament? He will give me His love, though I am not surprised He

should keep me waiting when I have kept Him waiting all my life.

I will now try to get a quiet hour before the Blessed Sacrament in the Altar of Repose before Tenebræ, and this evening, please God, another after supper. I can continue to meditate on the Passion. I do not want many points. I will take first how they all, except a very, very few, rejected Him; and next, how they dragged Him from tribunal to tribunal. I will be with Him, and I will be faithful to Him henceforward. If gratitude does not draw me to His side, what could move me?

Now to sum up my retreat. The great thing that I have learnt is that Jesus and Mary are not enough to me—not all in all. To get quietly, steadily, really round to that is the great work of the rest of my life. Hitherto it has always been self first, and then, what of this must I give to God? Henceforth let it be Jesus first, what He wills, what He desires. I am not so silly as to suppose that writing this down here will do the work, but this is what I am going to aim at, to do all things in our Lord's presence, to do them as I see in His Heart He wishes them to be done, and to lift up my heart frequently by ejaculatory prayer to Jesus and Mary. My devotion to our Blessed Lady is to be something quite new.

This involves living as a fervent Jesuit and doing my spiritual duties particularly well. Meditation and examination of conscience both need great care, for both have been very unsatisfactory.

It seems that the last paragraphs were written after the retreat was over, and that no notes were made on the meditations of the last two days.

It should also be mentioned that, a few days later, God required of him the sacrifice for which he had prepared himself. He suddenly lost control over his nerves, and was thereby compelled to leave "my novices and my work," and for many months "to live useless." Though it is needless to add that the sympathy and "good opinion of me which so many have," and which he was ready, conditionally, to forego, continued to increase as long as he lived. [ED.]

CHAPTER XI.

ANNUAL RETREAT, 1887.

Stonyhurst, May 13.

I am using notes of a retreat by Father Humphrey, very good. He says that the Divine Office is the highest expression of praise, Holy Mass of reverence. But there cannot be an adequate expression of praise to God in what may be offered to a creature. Praise in the last analysis seems to me to be preference; in God's case far above any other, quite without rival. And the Mass alone seems to contain this adequately.

Praise and reverence seem both to be absorbed in service, not only because it is God's will that we should praise and revere Him, which brings them under the definition of service, but because praise and reverence are incomplete without their outward expression, and translating them into life is God's service. All praise of God falls short that is not supreme, and the very idea of reverence is that we should treat God as God. I think Father Humphrey right in finding our Lord's reverence in His sacrifice of Himself, as it is a perpetual realization of His createdness as Man; but this showed itself in a total conformity of will. His reverence is more fully shown in His sacrifice on Calvary in recognition of God's supreme dominion. But this total self-sacrifice is service in its highest form.

A good * Composition of Place for the meditation

on the Use of Creatures. Our Lord seeing the kingdoms of the earth and the glory of them.

Contemplation of God in creatures seems fully to contain both use and abstinence, for if we see Him in them, and especially in all their circumstances, we cannot fail to see His will as to using or abstaining from them.

We must use *all* creatures rightly without exception, for it will not be enough to have taken the right turns in our journey nine times, if we take the wrong road and lose our way at the tenth. We cannot

Compound for sins we are inclined to,
By damning those we have no mind to.

Father Humphrey well says that indifference is not a stolid or stoical apathy, but on the other hand it is not enough to say that strong natures by efforts became great saints, for that might mean that their efforts were used to crush every liking they had. We are called on to foster, not to crush, our admiration and love for all that is good in the supernatural, and even in the natural order; for instance, long life with its capabilities of merit. In things indifferent in themselves, the only good to love will be their aptitude for God's service, and that depends on His will, and is not the same for every one. Our ignorance would prevent us from choosing rightly, and detachment or indifference is needed that we may not be biassed to choose wrongly. So with regard to long life, for instance, an appreciation of it and consequent love of it for God's sake, is not inconsistent with perfect indifference as to whether God sees fit to give it to me. The same with all that I love, when I do not know whether God wants me to have it. I appreciate it and love it, and in the spirit of indifference leave it to God to say when I am to have it, how much, and how long. This brings us to

Father Humphrey's excellent definition of indifference, a contentment which is at once reasonable and religious, and rests on three solid foundations: God's omniscient wisdom in choosing; God's love of us, which impels Him to allot to us individually that which in His wisdom He knows to be best for us and for Him; and God's love of Himself. He has identified our interests with His own, and will therefore provide for us that which He knows to be most for our *salvation and sanctification*, and so most for His own glory, and His *greater* glory.

Even in the choice of what is best, and most conduces to our end, we are brought back to the same, for that most conduces to our end which God chooses for us; for instance, vocation, occupation.

Sin.—It is easy to imagine one in Hell with fewer sins than mine, for he might have committed all my sins and not have had my priesthood and vocation to sin against.

My own sins.—My pride prevents me from seeing how mean a creature has offended God, and that very pride makes me still more mean. In the infinite goodness of the God I have offended, there is included His special goodness to me, and in my sins therefore a special ingratitude. Did Christ die for me that I might be what I now am?

God's wonderful patience with me takes away all surprise at the conduct of creatures towards me. But the more I think of it, the more astonished I am at the goodness of every one to me. No bad treatment seems to repel them. I am forgiven at once, and allowed to go on as if I had done no wrong.

Hell.—What was thought and felt in Hell when the Death of our Lord on the Cross was made known

there? That same feeling will prevail there for ever. What did the impenitent thief think of the choice he had made—Hell instead of Paradise this day with Jesus.

How certainly love must turn to hatred in Hell between two souls that have tempted one another to their ruin. Heaven draws souls together, Hell drives them asunder.

The Kingdom of Christ.—What a thought it is, He calls me. He *wants* me to follow Him; He cares how I follow Him; He is watching me lovingly, ever ready to help, full of patience with me, never despairing of me.

What has become of the **agendo contra propriam sensualitatem, amorem carnalem et mundanum*—"acting against one's own sensuality, and one's carnal and worldly love." Sensuality, all that is pleasant to the senses in lawful things; carnal love, lawful and right love for self, friends and relations; worldly love, love of honours and riches. An all but untrodden field for mortification.

The Incarnation.—How the Son of God was in earnest in His desire to set all that mass of evil right, when He took so overwhelming a measure as to come down amongst us Himself. We shall therefore certainly have His help whenever we put ourselves on His side by striving to set right anything whatever that is wrong.

The Nativity.—That journey is like life, effort, uphill and dowlale, weariness, yet getting nearer to the time and place when we shall *see* Jesus, and having Him with us all the time though hidden from our eyes. How blessed it is to be with our Lady and St. Joseph, to grow familiar with them, to know and be known.

The Circumcision.—How hard to give pain to those

whom we love. Yet the Eternal Father sends this pain to His well-beloved Son; and Mary and Joseph, with the tender love of their human hearts, inflict it without hesitation because it is God's will.

The Holy Name.—Many had borne it before, even, it seems probable, Barabbas, so that our Lord is distinguished from him by Pilate as "Jesus who is called the Christ." But how our Lord has caused the Name to leap into glory, and become the Name above every name; just as He has glorified the Cross, which before he was nailed to it, ranked with or beneath the axe or the sword.

By His Name He saves us from all evil, but not from pain, from partings, from trials and crosses like His own, for they are not evil. By His Name He gives us all that is good, all that can make us like Himself, all that can draw us to Himself.

Jesu, Jesu, esto mihi Jesu.

The Presentation.—How beautiful is our Lady's generosity. There never was love like hers, but the love of God prevails over it. O dearest Mother, give us what thou teachest. *Da quod doces.*

The Two Standards.—I have been full twenty years in the Society, and more than thirty-seven years a priest, and how much have I as yet learned of our Lord's ways, after being so long in His Company? My training in His service would seem to have still to be begun. No real love of poverty, no patient bearing of humiliation, not to say the love of it. And yet our Lord has patience with me and has let me do some good to other people. Oh, that He would change me into His image and likeness.

*The * Three Classes.*—I made this meditation twice, and the result of it all is that I must take up my own position more both with myself and others as a priest.

If I am all that is indicated by that name, I shall gain for myself and others all that our Lord means me to gain.

The Agony in the Garden.—Shame at not feeling more for our Lord and with Him. All the light I need, and all the strength I need, to be a priest after His own Heart, is bought for me by the Blood so freely and so lovingly poured out.

It is the vigil of the Ascension to-day. On the vigil of the Ascension, 1846, forty-one years ago, I was received into the Church. I am not quite sixty-one, so that I have been twice as long a Catholic as I was a Protestant, and that without reckoning my years of childhood as Catholic years. God be blessed and praised for all His goodness. I may well say so after my conversation with F. P. to-day.

The Betrayal.—The very same thing may be the mark of the most affectionate and loving intimacy, and of the meanest and most heartless treachery. The kisses of Judas must have gradually ceased to have any love in them, and have become cold and indifferent formalities, before he came to betray his Master with a kiss. Our Lord lets Himself be kissed by them all, knowing what use Judas would make of it. Judas will not have differed much from the others in appearance or manners; the outward form was kept when the spirit was gone. What more frightful than the loss of the true spirit of a high vocation!

St. Peter.—How quickly the denial followed on the blow struck for his Master in the Garden. The best thing to dwell upon is St. Peter's tender sorrow and perfect confidence, not a shadow of mistrust. He knew our Lord and Judas was ignorant of Him.

Crowning with Thorns.—Our Lord seems to be storing

up treasures to enable Him to pay the debts of others, debts from sins of sensuality and from intellectual sins, especially pride. Who, after the scourging, would not have wished to staunch His wounds, and give Him rest and refreshment? Alas, it is now that He must bear the mockery of His Coronation. And is not the mockery still going on of a pretence of service, of homage, of devotion? May He grant us that we at least may give Him loving consolation, sympathy, and a perfect submission.

My God, My God, why hast Thou forsaken Me.—From the fact of our Lord's dereliction we learn the possibility of such dereliction in the case of One who has the Beatific Vision. But it is only carrying out to the full the peculiarity of our Lord's life. If He could not suffer thus, it would be because He could not suffer at all. His whole life was one of suffering. Now in this He is alone amongst those who enjoy the Beatific Vision, for the simple reason that He alone is at once *Viator* and a *Comprehensor*, on the road and at the goal, at one and the same time. He began where we end, in the full possession of God; and when we know by experience what that means, we shall then know what it was for Him to forego for our sakes the happiness that it is in the nature of the Beatific Vision to produce. To say that the joy is in the upper part of the soul and the sorrow in the lower part, is a useful phrase, but as the soul has no parts, it is but a metaphor to express that joy and sorrow from different sources co-exist in the soul. But from our own experience we are inclined to speak of the upper and lower parts of the soul, as expressing a reality. It can be only this, that the joy is from the nobler causes, and these are appreciated by the soul's nobler faculties. With us, however, the nobler faculties, though acted on, may be called less

into play than the lower, from the powerful influence of sense upon our souls. These last press heavily. This morning it was blowing a gale of wind, and as I stood at the window, the dull leaden clouds which were scudding fast just overhead blew aside, and I saw the sky above with white clouds that were out of the reach of the wind and lying still. All this was hidden again immediately, and from the look of the sky one could not have guessed that the storm was superficial, and that a very little way above us it was warm and fine and calm. So at times with us it is hard and almost impossible to get at the nobler and higher qualities of the soul while all is so dark and stormy in the lower. But as we know that above these clouds the sun is shining brightly, shining even on the very clouds themselves, so we know that we are God's, that God loves us and that we love Him, that the storm will pass away, and that we shall see the brightness of His face again.

Divine Love.—First Point. God the great Benefactor.—Fortunately for me, my love of God is not based on anything I have done, nor have I to reach a certain degree of perfection to be able to love Him. It depends on gratitude: on my sense that is, not of what I have done for Him, but of what He has done for me. And as this is everything I have, it cannot be difficult even for me to have that gratitude, and therefore that love.

God is the giver and I am the receiver. God the Father gives me infinite gifts, God the Son and God the Holy Ghost. God the Son gives me His Body and Blood of infinite value. God the Holy Ghost gives me the Divine Sonship, infinite and eternal. Then God has an infinite wish and desire to give to me, and He has infinite resources and treasures to draw upon for

His gifts; and I, if I am not capable of receiving what is infinite except in a finite way, I am capable of receiving indefinitely, because there is no limit assigned but my capacity of receiving, and that capacity may be indefinitely increased.

When I receive from God I must therefore receive as much as I can. And as there always must be more to receive I must return again as soon as I can to receive more. And it is not as if I were drawing from a fountain with a pitcher or vessel of fixed measure. My heart is elastic, and the more I accustom it to hold, the more it becomes capable of holding.

Second Point. God the great Indweller.—He lives in my body more thoroughly and completely than my soul inhabits it, and He dwells in my soul more fully and more really than my soul dwells in my body. I have not to go to find Him for His benefits, for He is there already, and all that is needed is that I should turn to Him Who by dwelling there, shows His love. To disregard His presence is much like the man who lives as if he had no soul.

Third Point. God the great Worker, in thoughtful loving service.—He is ministering to each one of us, as well He may, for we are helpless without Him; yet it is He who has the right to the service of every creature. Our Lord says that in His Human Nature, He came not to be ministered unto, but to minister. How true the words are of Him in His Divine Nature too. And when we do minister to Him, it is He who enables us to do our little homage. See how much He has done before I could sing Mass to His glory.

Then, most wonderful of all, the way in which He submits Himself to our will. Not only does He leave His creatures in our power, so that we can use them for Him or against Him, but there is Himself, His

Divine concurrence with our actions, which is so used against Himself that there can be no sin without it. He largely places His Divinity at our disposal, as in the Blessed Sacrament He gives Himself to be treated as we choose. It was by His power that Judas kissed Him, and that St. Peter denied Him, for He gave them at that moment their existence, their powers and their free-will.

How it extends our power for good and evil, that we work in every case with God's power. Not only does the preacher speak with God's help, but the blasphemer cannot move his tongue or frame his words without it. What a sense of reverence this should give to our every work. The priest cannot help remembering that it is he and God conjointly who baptize, absolve, give Communion, and he therefore does it reverently. Just as much it is God and I conjointly in everything I do, come up stairs, take a walk, hold a conversation, write a letter. Purity of intention is simply that God's concurrence may be used as He wishes it. He has put Himself as a Divine Prisoner into my hands, and He rewards me for using the Prisoner well. It is a great deal more than being simply His steward; He makes me His master. As if a King made a subject General of his army, personally served under him, and then resuming his functions as King, rewarded his subject for the use he had made of the powers he had given him over himself. It reminds one of the position of St. Joseph, to whom our Lord made Himself subject, and whom He rewards for the use he made of that superiority. It is not merely then His creatures that He entrusts to us, to take care of for Him, to trade with till He comes, to return to Him with usury; but it is Himself He entrusts to us: and if He shows a charming confidence in us when He puts

His creatures into our hand, looking to get His glory from them through us, much more does He show a touching and winning confidence when He puts the use of His own omnipotence into our hands. And this He does because He loves us, and He asks us in return to love Him, and to use all He gives us in love. It is as if our Lord put His hand into ours, and said to us, "Do what you will with it." What could we do but kiss it and love it, and reverence and worship it, and ask Him what use He wants us to make of it, and then lovingly use it so? What room would there be for vainglory in what we do, if we bore that in mind, or for self-will?

Fourth Point.—Father Humphrey says well that here we are brought back to the point whence we set out. We have God Himself put before us as in the Foundation of the Exercises. There man is said to be created to *praise*, to *reverence*, and to *serve* the Lord his God. Here it is God as man's *Benefactor* who is to be praised—God as the *Indweller*, and God's *temple*, man's *body*, with its inner sanctuary, man's *soul*, that is to be revered—and God, as man's *servant*, and *model* of service, who is to be served. Then it was God and my soul; and all creatures means for me to serve Him with. All creatures included all that was not God, even God's own acts, and the Sacred Humanity of our Lord and all that has come from His Incarnation. All these now have brought me to God and leave me with Him, as they were intended to do. The whole retreat is nothing but God's dealings with my soul, and those gracious dealings are that I may come to Him more perfectly, and praise, revere, and serve Him. Father Humphrey well suggests that these correspond with the first three points of this contemplation. And this is perfect love, the end for which we were made.

Here is the knowledge of God in the understanding, the love of God in the will, in which His perfect praise consists; here is the reverence which consists in being before God as His creature, perfectly submitting myself to Him. He everything, I nothing but what He chooses; here is the service, which is life with His will substituted for my own. This cannot be without union with God, and likeness to God, and that in steadily advancing and increasing degree, as we receive more and more from the goodness of God. "We, beholding the glory of the Lord with open face, are transformed into the same image from glory unto glory, as by the Spirit of the Lord." (2 Cor. iii. 18.)

CHAPTER XII.

ANNUAL RETREAT, 1888.

St. Beuno's, June 5—12.

God made me, and is now preserving me in life, with a purpose for each moment of my life. God has a constant unchanging desire that I should, at all times, and to the best of my power, praise, revere, and serve Him. If I do it, and do it well, I shall please Him, and by nothing else can I please Him. If this is wanting, all is wanting, and God looks to me in vain for that which is His by right. His will prevails above all things, and this is His will. I cannot leave it undone, or do it by halves, without ruining myself by disappointing God. That He should have put it in my power to disappoint Him makes it all the more urgent on me not to do so. He places confidence in me and I show myself unworthy of it. It is all so lovingly done that I have but to fill myself full of the thought of it and all will be well. To think of Him thus is to know Him, that is to love Him, that is to prefer Him above all things, that is to praise Him and to revere Him, to humble myself utterly before Him, to be absolutely and entirely His own, and so to do His will, to live for His service. It all comes from my creation by God and my preservation by Him. I am altogether His and therefore I must do what He tells me. *Manus tuæ fecerunt me et plasmaverunt me; da mihi intellectum, et discam man-*

data tua—"Thy hands have made and moulded me, give me understanding, and I shall learn Thy commands." (Psalm cxviii. *ad Tertiam*.)

God's will concerns all creatures and their use by me, for He desires my salvation and perfection, and He wishes them to help me to save my soul by His perfect service. Besides, how am I to praise Him, revere Him, and serve Him except in creatures? For "in creatures" means, in my circumstances, in my health, with my length of life, with my degree of poverty, with my reputation, with my amount of ability and natural gifts, with my vocation and occupations, with my companions and friends, with my amount of success, with my graces. God must have a will how I should use all these things which affect me at every turn, if He has any will about me at all. My work therefore is to see what God wants about each and everything, and then to do it. I have to ascertain what God wishes me to leave for His sake, and whether I am to leave it wholly or partially: and I must learn what I am to use, and the manner in which I am to use it.

For this, I am to be the master, not the servant, of creatures. This simply means that my use of them must be for God's service and my soul's good, and not for the fulfilment of my own will. To follow my own will, when I have my soul to save, is like being at the mercy of the winds and currents at sea, when I have a port to reach. A bird or a mouse that goes into a trap after a bait, is like me when I follow a wish or desire of my own without reference to God or my soul. I am master when I settle what shall be done with creatures in accordance with my end; and I am a slave of creatures when through some passion of mine they lead me from God. The horse that runs away with a man is his master, but it is his useful servant when it takes

him where he wants to go. I want to go to Heaven, and all creatures must take me there. If I am free, they will. That they may, I must be free. This freedom is my indifference to creatures and this is the measure of that indifference. If I am free to use or abstain as God wills, I am indifferent in the sense in which St. Ignatius uses the word. There is no want of indifference in having an appetite for my meals, provided that I have such control over that appetite that I eat when God wants me to eat, that I eat what He wants me to eat, and that I stop when He wants me to stop. And mortification in this and in every natural pleasure is necessary that I may not be run away with by the appetite, but may have it so in subjection that I may be quite free to use all creatures for God's sake and in God's way. This is the measure of necessary mortification.

Indifference does not mean that the loss of the creature would not hurt, and even hurt very keenly. St. Teresa was indifferent about leaving her father, but she suffered such pain in leaving him that she says she thinks she could not suffer more in dying. It seemed to her that her bones were being torn asunder. She proved the reality of her indifference by leaving her father at the call of God. A mother has due indifference with regard to her child, if however much she may desire to keep him, she would give him up without repining, whenever it is God's will to take him. That the natural affection may not overbalance the will to serve God, clearly it must be kept under constant control.

This indifference is brought home to us by the state of mind in which every Religious should always be, with regard to his Superiors. He may get an order at any time, and he must be always ready to obey. Some

things will cost him more than others, but whatever the cost, he must be ready to do what he is told. That readiness is detachment and indifference. He has his preferences, but he is ready to sacrifice them at the call of God. Those preferences, when thoroughly subordinate to the Divine will, are not contrary to indifference. With them he can quite well perform what St. Ignatius requires in perfect obedience. When he puts his own wish in opposition to the Superior's judgment before the Superior, if after prayer he thinks he ought to do this, he must be both before and after speaking equally ready to take up or lay aside the matter proposed, and to think the Superior's decision right. (Letter of Obedience, § 19.) So we have always to think God's will right, whatever it may cost us to carry it out.

St. Ignatius' last conclusion, that we should choose what most conduces to our end, holds only when God's will is not known, or rather when God wills that we should choose the means of serving Him. When God's will is known to us, perfection lies in our conformity with that blessed will.

The Sin of the Angels.—In the phrase “unwilling to help themselves by the aid of their liberty to show reverence and obedience to their Creator and Lord,” St. Ignatius intimates how far he extends the use of the word “creatures” which God has made to help man. Our liberty, our free-will, or our power of offending God, is such a creature. Such therefore are also all our evil tendencies, for instance, to anger or uncharitableness. Therefore again, our past sins must be reckoned amongst these creatures. How powerfully all such creatures do help us to praise, revere and serve God, if we have the sense to use them aright. What a con-

trast this is to discouraging ourselves by them, or by any other difficulties. Obstacles in our way thus become helps.

“Help themselves by their aid,” says St. Ignatius. “Be helped by them,” would have seemed the more natural expression when we are told that they were made to help us. This shows us that “being helped” and “helping ourselves by their aid” are one and the same thing. Nothing can help us unless we help ourselves. By the helps God gives, all is put into our power, and the result depends upon ourselves. Prayer and God’s grace are creatures always within our reach, and if we do not use them, we are “unwilling to help ourselves.” It is far more instructive that St. Ignatius should say, *Nolentes se adjuvare ope suæ libertatis*—“They would not assist themselves with their free-wills,” than that he should have said: *Nolentes adjuvari ope suæ libertatis*—They would not accept assistance with their free-wills.” *Suæ*, it was their own. By their free-will misused, the angels came to pride. Their free-will was given them that they might come to humility, and by it praise, revere, and serve God. Nothing praises, reveres, and serves God more than abasing ourselves before Him. Nothing was more natural or more simple for the angels who saw all things clearly, than to humble themselves as the consequence of their knowledge of what God was and what they themselves were. The fallen angels used their free-will to put themselves into God’s place: they used their free-will therefore to blind themselves to the truth about God and themselves, and to make it a grievance that they were not independent of God. Free-will contains the power of forcing oneself against light and the known truth. How far more easily we can use it to follow the light that is in us, and to praise, revere, and serve God in accordance with our

plain knowledge of God and ourselves. Humility in itself is easier than pride. For the first we take things as God's grace shows them to us and as we know them to be; for the other we must begin by deceiving and blinding ourselves. We should like to be independent, therefore we are. How strong that love of independence of God must be in us, if the angels who were "created in grace" could have been drawn by the desire of it into so degrading an act of self-deception. How could they have thought that their revolt would *make* them independent of God, when their absolute dependence on Him was in the essential nature of things? They could not *become* independent by ceasing to submit. America could obtain independence by revolting against England, but the devils in Hell are no more independent of God than the angels in Heaven. They can refuse to acquiesce in what could not be otherwise, and they can do their own will at any cost, but they cannot set themselves free from the will of God, which rules what shall be the consequence of pride, what of humility. So they have thrown themselves away, not for independence, but for an empty proclamation of what they know cannot be. If independence were a good thing, which it is not, was it worth their while to become devils instead of angels, and to change Heaven for Hell, for that? It is still more absurd for me to refuse to be humble before God, for I am helpless and entirely dependent upon God. Pride was out of place in Lucifer, and ridiculously out of place in me. To make it worse in me, God humbles Himself for me in the Incarnation, to show me how to be humble and to ennoble humility.

Sin of Adam.—With Adam it seems simply to have been that he preferred Eve to God. Now the affection he had for her was a "creature" he ought to have used

for God's service, not against it. It had not been wrong in Paradise; it was inevitable; and in his innocence it was meritorious, for in the state of grace he loved her for God's sake. His love of Eve was a part of the virtue of charity. There can be then a dangerous part in that which is good. The only remedy is that the love of God be unmistakeably and immeasurably above that which is natural. Adam in original justice could not have been mistaken in thinking that his love was for God's sake; but may not we take the supernatural motive too much for granted, and find the natural prevail when the moment of trial comes?

A Soul in Hell will see clearly what it is to lose God and Heaven, what it is to be in Hell, and it will know exactly why it is there. Who would run the risk of ever having to make such a comparison?

Our own sins.—The malice increases according to the dignity and vocation of the person. As the merit is greater of a good action in a person who is more pleasing to God, so the demerit is greater of sin when God has given to the person so offending Him greater graces with a view to a higher than ordinary sanctity. What will venial sins in such a one be?

Hell.—It is the feast of the Sacred Heart to-day. How terrible the thought of the Sacred Heart would be in Hell! All the gentleness, all the meekness, all the patience, all the mercy, all the love of the Sacred Heart wasted. I should have been so welcome, I should have been so freely pardoned, I should have been so enriched with grace, if only I had fled to the Sacred Heart and trusted myself to it.

The Kingdom of Christ.—My heart is *in terra infidelium*, in the land of the unfaithful ones, and it is cheering to

hear the King's firm clear declaration, "It is My will to bring it into subjection." *Fiat, quam primum et quam perfectissime!* "Worthy to be blamed as a cowardly soldier"—that am I, and how much the more when it is my own heart, to my own happiness, that the King calls on me to help in subduing.

The Incarnation.—How splendid our Blessed Lady's graces must have been at the moment of the Incarnation. All her life was the preparation for them. Her consent was prepared and ensured in all that had gone before. And those splendid graces were not for a moment only. They were never withdrawn, the stream never diminished, but steadily increased till her dying day. The Birth of our Lord was no loss to Mary. In our Communion our graces should be not only during the time of our Lord's sacramental presence, but afterwards and always.

In the Incarnation our Lord had at once a full and perfect knowledge of sin, and of His Father's will as to the manner of redemption. The love of His Sacred Heart for me was the very beginning.

The Nativity.—God could have gone some simpler way to work to ensure our Lady's presence at Bethlehem at the requisite moment, but He preferred to show us how He employs human agency, in order that we may see Him always, be the human agent who he may. Much less machinery would have obtained the result, but God does not judge of importance as we do.

Our Lady and St. Joseph may have arrived at Bethlehem wet, and our Lady must have been cold, but after long waiting they have no refuge but a cave so exposed, dirty and inconvenient that no one of all the crowd has taken it; even for his beasts. *In order that* our Lord might be born in poverty. How often our Lord has knocked at the door of my soul and not

been admitted. Where has He then gone? To the highways and the hedges to find others.

The sight of her Son moved our Lady so much that her acts of love drew down more graces even than she had received before, reverence and love contending, and love prevailing. When our Lady spoke to her Son, He understood her perfectly and she knew it, though His answers would be addressed to her soul, not to her ears: exactly as when we speak to the Blessed Sacrament. Think of the joy of Mary when first her Son drew milk from her virginal breast. To give Him something is what love longs to do. Our Lord chose to be dependent on her for it. He is bound hand and foot in His swaddling clothes, and can no more move than in the Blessed Sacrament. And all this God chose for Himself.

The Circumcision.—Our Lord suffered with a perfect knowledge, which no child ever did. He and His Blessed Parents had many excuses by which they could have avoided this pain; but such was not our Saviour's will. He would rank as a sinner, which was the greatest of His humiliations. In fine, as a pledge of the thoroughness with which His work was to be done, He laid down at its outset what was abundantly enough to have completed it. He did enough to redeem a world, though it were but one drop of His Precious Blood that He shed.

The Holy Name.—If our Lord took the place of a sinner, His Father gave Him the Name of the Saviour of sinners, Himself therefore free from sin. What joy to His Mother when St. Joseph pronounced it, what joy to St. Joseph, to the angels, to the Eternal Father. Our Lord understood and knew all that was meant by the Name of Jesus, and took on Himself willingly the office of Saviour. And how nobly he has fulfilled it.

I am called Father: do I so fulfil the office of a father?

The Hidden Life.—Humility and obedience are the two virtues of this mystery, and St. Paul (Philipp. ii. 8), seems to take them as all. *Humiliavit semetipsum, factus obediens usque ad mortem.*—"He humbled Himself, becoming obedient unto death." His humility was such that to hide the wisdom that was in Him, He did not rebuke sinners nor instruct the ignorant, except during the three days in the Temple. His progress was like the sun, which in itself is the same, but at mid-day gives out more light and heat. St. Augustine, St. Gregory, and St. Bernard, say that he who ceases to try to be better, ceases to be good. It must be both before God and before man.

These meditations on the Life of our Lord I have made from the book *Oracion Mental*, of Father Anthony Molina, Carthusian of Miraflores. Less perfect than those of Father de la Puente, but very tender. The book was published in 1614.

The Loss in the Temple.—Our Lady a perfect Mother. She could not have known how much she loved our Lord until she lost Him. Absence awakens and increases affection, and our Lady will always have been grateful for the love this loss caused. I must be perfect as a father, disinterested.

* *The Two Standards.*—"Throne of fire and smoke, in figure horrible and terrible." The smoke begriming and defiling, horrible; the fire consuming and tormenting, terrible. The horrible is foul, repulsive, odious; the terrible is hurtful, destructive, dreadful. And all this the devil hides under an appearance of good: but in every temptation, however specious, there is the horrible and terrible—all the more horrible and

terrible that it would transfer the foulness and the ruin to me.

The love of riches must include all created things that can be desired for their own sake. Riches, money, are but a symbol.

* *The Three Classes*.—To understand the terms better, read Annotation xvi. and the Prelude to the Election.

Composition of Place, "To see myself standing before God our Lord and all His saints, with the purpose of desiring and knowing that which is more pleasing to His Divine Goodness." We must really desire to please Him and then we shall know how.

The whole meditation seems to me to turn on readiness actually to give up anything for God. The ducats were inordinately obtained, and God may or may not wish them to be ordinately retained. That has yet to be discovered. But until God's will is known, we must be indifferent; and how can the possessors of these ducats, to which they are attached, become indifferent, except by interiorly giving them up, as really as is possible, till they see whether God means them to keep them or no. The subject of the meditation is therefore anything on which God's will is not known, about which we have a very decided will.

Public Life.—Our Lord chose His Apostles, knowing that He would be measured by their standard. He does the same now with priests, Religious, and all Catholics. He has chosen me in spite of the contempt I should bring upon Him, and of the hindrance I should be in His work. Why? That I at least might give God all the glory. I can at all events be humble and simple. Our Lord might send me away for being somebody in my own eyes, but He will never send me away for being poor and helpless and good for nothing.

The poorest and most useless men are taken to carry advertisements, and however poor and useless I am, I can carry a Cross and show the world what it is like. When Heraclius would carry the Holy Cross, he had to dismount and take off his crown and royal robes. Those who went on foot, and had no crown or robes, were more ready to carry it than he. It is not by the words of human wisdom that the Christian religion is to be preached. To be great in Christ's service, all that the world esteems must be given up: reputation, independence, success, satisfaction; and then the Cross may be carried, and it will do its work.

** The Three Degrees of Humility.*—St. Ignatius may well say of the First that I must humble myself as much as ever I can, for it requires real generosity never to deliberate, even about mortal sin. It is not the sinful aspect that presents itself first, but the appearance of good. When the devil has induced the soul to desire this apparent good, he goes on to suggest that it should take it notwithstanding God's prohibition. Our conscience will speak to us earlier than that, and it will tell us that the good is only apparent. The good is often only in the natural order, and that we see at once. The refusal to deliberate should, to be generous, come in there.

The First Degree does not contain indifference, for he who allows himself for the sake of a creature to commit a venial sin, is in that Degree. The indifference of the Second Degree constitutes its difficulty. St. Ignatius describes it as having no leaning to wealth, honours, or long life, unless the service of God requires them. This is necessary to keep clear of venial sin, and even sometimes of mortal sin, as where the will of God is for them now, it may be against them to-morrow.

He may wish me to be in honour now and in disgrace very soon. Clearly, therefore, in order that I may will the disgrace when God wills it, I must be indifferent to the honour whilst I have it, and all along I must wish His will alone. Now this is very difficult. It comes quite natural to love the honour that God gives me, for its own sake and not simply for His; and so with all other things. From this want of indifference we derive our endless supply of sins and imperfections.

The Third Degree avoids the difficulty not by being indifferent, but by having a constant and never-failing preference for that which makes the soul like Christ. Personal love comes in here, and with our nature it is far easier for us to act under the influence of personal love than simply with the view of our own improvement and advantage. In the latter case we seem to have ourself to please, and we decline to give the price of what was well worth buying. But if true love takes possession of us, we forget all about the cost. What is wanted, therefore, to overcome the difficulty of indifference, is a real profound personal love of our Lord. This is the one thing to aim at, and when it is attained, the two lower Degrees will be safe. And the way to get it is to take all His gifts from Him. Their attractiveness will then not be in rivalry with Him, but as in Heaven they will draw us to Him.

* *Election*.—When vocation is settled, there may sometimes be matters to be ordered by Election, even in Religion, as whether one should offer oneself to Superiors for a certain work. When St. Ignatius, in the Letter of Obedience, § 19, says that we should humbly and prayerfully consult God before speaking to Superiors, the method of Election may well then be employed.

The kind of * Reformation proposed by St. Ignatius

for those who have a fixed state, is not appropriate for Religious, and is hardly applicable more than once for people in the world. Throughout, the Exercises are written for the person who makes them for the first time.

But the method of Election will be very useful to Religious in every retreat as a meditation in which finally to settle their resolutions. Their disposition should be that of the Third of the Three Classes, their aim that of the Third of the Three Degrees of Humility. Now as Election begins with indifference as to its subject-matter—not indifference as an aim, but as actually attained—will not the resolutions that are to reform the whole life require indifference to everything? It does not mean of course having no tastes, no preferences, no affections; but it means being so free of bias that we would not do the least thing to retain what God wants to take from us, or to get rid of what God wants to be ours. The prayer, that comes next, is most appropriate, that God would move my will and put into my soul such resolutions as shall be most to His praise and glory, making my choice in conformity with His will and His good pleasure, which requires the more perfect. Reasons pro and con will probably not take long, and it will be easy in most cases to see whether we are moved by our reason, or by any sensual motion. This is St. Ignatius' First Mode of Election, and the second may well be used as a test of the resolutions thus made.

1. Have I been moved only by the love of God, and does my preference for the things I have chosen come solely from the love of God?

2. If I were advising another Religious who is in exactly my circumstances, what would I say?

3. When I come to die shall I wish that I had

made and kept just these resolutions? Shall I then wish there were more, or different?

4. At my Particular Judgment, when I shall be face to face with our Lord and it will be too late to change; and at the General Judgment, when all the world will see what sort of a Religious I have been, and what sort of service our Lord has had from me, what shall I think of them?

The resolutions thus made are to be taken with much diligence before the face of our Lord God in prayer, and His Divine Majesty asked to receive and confirm them.

The Blessed Sacrament.—While the Death of our Lord was most painful and sorrowful, the memorial of it is full of sweetness and beauty. What a love it is that would give us this as a pledge. It might well have exhausted the love and have represented it all. Will it be difficult to remember Him who has left us such a memorial? At every Mass, Christ in Heaven uses His power infallibly and punctually at the word of His priest. If He would not leave us, He has found a better way of being with us than when He was on earth, so that we should now be losers if He were to substitute what He was in His mortal life for what He is in the Blessed Sacrament.

The Agony.—It should be a comfort and a help, when haunted with evil imaginations and suggestions, to think how our Lord permitted the devil to present all manner of evil to His blessed Soul during the Agony in the Garden. Every such suggestion should bring us nearer to Him who alone can protect us, and we should entertain a horror for each suggestion to offend Him, however alluring it may be to human nature, like

to the horror He felt for it when He took it upon Himself.

The Scourging.—Look at Him with attention, for He will soon be so changed that you will not be able to recognize Him. Our meek Lord is stripped and His clothes are kicked into a corner of the courtyard. And He is bound to the column so tight that when He is cast loose, He cannot at once use His arms and hands. He is torn from Head to foot and becomes one vast wound.

We are apt to forget this in the subsequent mysteries, but how it added to the pain of the carriage of the Cross and of His Crucifixion. When laid in the arms of His sorrowing Mother, she saw closely how the skin was torn and gashed. This will have made it an impossibility to wash His Sacred Body, and all that they probably did was to wash the filth from His blessed face and enwrap Him with spices. The nakedness of our Lord in His scourging and in His Crucifixion, is a humiliation for Him that would be incredible if it had not happened. What must the angels have felt, and His Blessed Mother, who worshipped Him through it all! The exhaustion from pain and loss of Blood, instead of moving all hearts to compassion, as it was intended by Pilate to do, is but the preparation for more suffering to follow. God meets by the incredible humiliations of His Son the incredible failings of human nature due to its sin.

The Crowning.—Some of the soldiers had been in the Prætorium when Pilate had that conversation with our Lord about His Kingdom (St. John xviii. 33–37), and had heard Pilate's exclamation, "Art Thou a King, then," and our Lord's answer, "For this was I born;" so they say, "Let Him have what He was born to, the Roman Governor acknowledges Him, He shall

be crowned by the Roman army." St. Matthew says it was in the Prætorium the coronation took place. (St. Matt. xxvii. 27.) If so, no Jew was present. The crown is fixed on our Lord's Head and there remains till He is taken down from the Cross, or if it is taken off it is twice replaced.

The Crucifixion.—Is the gall mentioned by St. Matthew (xxvii. 34), peculiar to our Lord, and was it meant to give bitterness and thirst to His mouth? St. Mark (xv. 22), simply calls it wine with myrrh. If the bitterness was intended, our Lord accepted it, for He tasted the wine, though He would not drink it. He would not drink it because the wine with myrrh was meant to deaden the sense of pain. He was stripped on Calvary, and this seems to be the fourth time; first for the scourging, then to put on the red robe for the crowning, and the third time that He might be recognized as He carried His Cross through the streets. Who can have ordered this last? It was probably done without special orders from Pilate, as a matter of course.

Our Blessed Lady sees Him stripped, the nails driven in, the Cross lifted up with its living burden, one mass of pain. She hears all the reproaches and insults, and how all but one thief reject Him as an impostor. She can read in His Sacred Heart, and there she sees how the horror of sin which is laid upon Him, and the pain of the loss of His Eternal Father as the penalty of sin, prevailed above all bodily pain. As in Hell, the pain of sense is as nothing compared with the pain of loss.

The Ascension.—Does the Church in the Preface for the Ascension mean all the disciples, or only the Apostles? She says, *omnibus discipulis suis manifestus*

apparuit, et ipsis cernentibus est elevatus in cælum—"He appeared openly to all his disciples, and in their sight was raised into Heaven." Our Lady would have accepted no refusal of her prayer to die and be assumed into Heaven with Him, if He had not told her what a joy it would be to His Heart if she would stay on earth for some years, for the sake of His infant Church. As usual, His Mother is sacrificed for the souls He loves, and her happiness is in working for souls because He loves them. It is in keeping with our Blessed Mother's place at the foot of the Cross that her joy should be postponed for the good of others.

Our Lord will have looked on them and blessed them all more lovingly than ever, and the sight of His tender love will have made it harder than ever to part with Him. But the corresponding love in their hearts makes them rejoice that He is now this day going to take possession of His glory at the right hand of the Father.

Where are His enemies now? Where is Pilate, where Herod, and where are the priests who have obtained His Crucifixion? The poor thief who was crucified with Him, and now ascends into Heaven in His train, is in wonderful contrast with them.

He goes to prepare a place for those whom He leaves on earth and for all who should come after; and as He came down from Heaven for us, so now for us He ascends to Heaven. It is better for us that He should go, that we may believe without seeing. He takes possession of Heaven in behalf of all the living members of His mystical Body, as in the living members of His natural Body He sits upon His throne at the right hand of God with all creation at His feet. By His absence He lifts up our hearts that our conversation may be in Heaven, and that here on earth we may

be strangers and pilgrims. Our Lady's tears were those of sorrow, love, joy, and devotion. She sees the Blessed Fruit of her womb, whom she fed with her milk, and whom she saw die upon the Cross, now raised above all creatures, the King of kings and Lord of lords. She looked at those wounds that cost her heart such pain, and now she is glad that He was wounded, for they are His brightest ornaments and for ever proclaim His deeds.

Angels and men meet on equal terms for the first time, and in the Sacred Humanity of our Lord our nature ascends above that of all the angels. The Eternal Father, who sent His Son to carry out our redemption, now that it is done receives Him, and because He humbled Himself and was obedient even to the death of the Cross, He has given Him a name above every name. *Glorificavi et iterum glorificabo*. This is now fulfilled, and the fulfilment will last on for ever.

Descent of the Holy Ghost.—The Apostles obeyed our Lord, preparing themselves to receive the Holy Ghost.

1. By keeping out of the noise and bustle of the city, in other words, by recollection.
2. By dwelling in community with charity.
3. By persevering in fervent prayer.
4. By being with the Blessed Virgin, devotion to whom brings fulness of grace.
5. By being detached from the things of this world, so that like empty vessels they might be filled with the Holy Ghost.

The above show us what to do *after* as well as *in* retreat.

CHAPTER XIII.

ANNUAL RETREAT, 1889.

Roehampton, May 27.

Not to claim independence is not sufficient. What is wanted is a conscious, intentional, unfailing dependence on God in all things, without any intermixture of self-will. Dependence is hanging on God, throwing the whole weight on Him at all times.

It has been asked how St. Ignatius comes to omit *love* from the End of Man and the Foundation of the Exercises. He certainly does not. It is not given explicitly till the very end, and then in the Contemplation of Divine Love it is drawn directly from the principle and foundation, so that if the meditation on the foundation were carried out, it would come to that at once without passing through the Exercises. And in the foundation the love of God is plainly there. Praise would be impossible without love. If there is no heart in praise, who would care for it? Reverence is the way in which our love shows itself, when the object of the love is vastly above us ; and worship, which would be most unacceptable without love, is the chiefest part of reverence. And the service of God in the foundation is not servile, but filial, and full of love.

Thus, when creatures promote God's praise, reverence, and service in us, they come in for a share of loving praise, of loving reverence, and of loving service from us

for God's sake under precept and as an act of charity and an integral part of our love of Him. And as our love of Him shows itself in praise, reverence, and service, we shall praise, revere, and serve them out of love. And good indeed it would be for us if we spent our lives praising instead of blaming, revering instead of despising others, and for God's sake serving them instead of ourselves. Humility and charity and all the solid virtues would flourish in us then.

Indifference to creatures is needful not only whilst the will of God concerning them is altogether unknown, but also in all things in which the known will of God does not make us love them as means to our end. That a creature which is a means should also be attractive to me may be a further reason for me to praise God for that creature, for so He condescends to give me what is pleasing to me, and this calls on me for further praise. But it is quite possible to take the creatures that God has selected as my means of salvation, and to be attracted to them, and to attract myself to them, not as means, but for their own sakes. So inordinateness can get in everywhere.

Sin.—What a dreadful thing to love the prison house, and that for its worst qualities! Yet this is what love of the body is. And to gambol and play with beasts, like a child reared in a wild beast's cave, that knows no home but the woods. The soul by its imprisonment in the body cannot keep itself clear of degradation when the body degrades itself. How much worse when the soul instigates the degradation.

Christ was on the Cross in my past, when I offended Him. He is on the Cross now while I am deliberating on amendment of my life and a thorough conversion. He will be on the Cross always, as long as my life lasts, to confirm my repentance. If I had

been on the Cross in the past, I should not have offended my God: if I were on the Cross now, I should belong to Him entirely: if I am on the Cross in the future, I shall be safe, and only so. He is on the Cross to induce me to mount to it, *quia amor meus crucifixus est*—"My love is crucified." And how can an evil past be atoned for, except by crucifixion.

If I wonder that creatures have borne with me, clothing me, feeding me, giving me occupation, and even amusement, though I have been so unfaithful to their Lord and mine, how much more wonderful that the Society should have been so patient with me, when I have shown so little of its spirit, and have so acted as to induce God to take away graces from it rather than add to them. But she is like Him whose Name she bears. He let Judas go on to the very end, that he might repent.

* *Triple Colloquy*.—That I may know my sins and inordinations: know, that is, how really evil they are, and know them individually in myself. Self-love prevents their looking as bad in my own case as they really are, and as they would look to me in the case of another.

Hell.—"When I might so easily have been saved." What is wanting that I may be saved? Nothing surely but my will, for God has done all the rest—and is that wanting? Shall it ever be wanting? The will to be saved, is the will to use the means of salvation, to do God's will and not my own throughout. That is all, and I may well say, that it is easy to be saved; so easy, that if I am not saved, its very easiness would be the source of eternal remorse.

Death.—How much nearer my death is than it was. And am I more ready for it? Yet time is flying by, and will soon be gone: what a miserable thing not to

make the best use of what cannot be recalled, and is besides the only opportunity of purchasing Heaven. Time going by and God losing His glory. I must try to live in earnest so that I may have more merit, in order that God may have more glory.

Judgment.—The guilt of venial sins will, I suppose, disappear in those that die in a state of grace, by the sudden liberation of their souls from all inordinate attachment to creatures. What God would have us to strive for is, that we should now attain that detachment from all inordinate use of creatures which, when forbidden under precept of venial sin, brings with it such a heavy debt of punishment, and when simply an imperfection, prepares the soul for so many venial sins.

The Prodigal Son.—The greater the riches entrusted to us, the worse the waste. There is a sort of Prodigal who, without coming to the utmost degradation of feeding swine, yet wastes prodigally treasures of the highest value. There are all the graces given to make us saints, and the *gratiæ gratis datæ* for the use of others. It is worse than burying them in a napkin, to dissipate them, so that there is nothing to show to our Father for them.

* *The Kingdom of Christ.*—Taking us back to the Foundation, St. Ignatius would have us not only serve God, but be eminent in the service of our Eternal King and Universal Lord. And thus in the Colloquy, our offer is to imitate our Lord in bearing all injuries and insults, and all poverty actual and spiritual, provided it be to His greater service and praise. This is the * “those that most conduce” of the Foundation. To be content with the food, the drink and the clothing of the King, his daily labours and nightly watchings, is the

indifference to creatures, with an element suggested which in the second half of the Meditation develops into all "that most conduces," that is the chivalrous motive of personal attachment to our Lord.

Old Testament examples: Urias, 2 Kings xi. 11, and Ethai the Gethite, 2 Kings xv. 21.

This personal love is really contained in the Foundation, though it is not mentioned, for certainly we should not fulfil the end of our creation by praise, reverence, and service in which there was no love of God, if such were possible; but it was not mentioned there, because the whole work of the Exercises is to bring us to the love of God as perfectly as possible, and the first open proposal of this as a motive comes, as it ought to come, from the Sacred Humanity of our Blessed Lord. We pass in this meditation from the visible to the invisible, from the earthly King to the Heavenly, and our Lord Incarnate intervenes, to bridge over the chasm between the temporal and the eternal, and by His visible attractiveness and winning qualities to draw us to the love of Him and so of His Father. Once fully drawn to Him, what He loved is loved for His sake, and thus—if only true indifference existed before—the "offerings of greater esteem and greater moment" are made which conduce the most to the praise, reverence, and service of God. So that if we have indifference in us, by way of preparation, and we come across our Lord as He is proposed in the first prelude, His invitation will speedily lead us to heroic sanctity. For this the personal element must take possession of us. He is the Way, the Truth, and the Life, and our feeling of loyalty must be like that of the Apostles who in their indifference have left all things for Him, and say, "Lord, to whom should we go? Thou hast the words of eternal life." *Dilexit me et*

tradidit semetipsum pro me—"He loved me and delivered Himself for me;" and I will love Him and give myself to be as near Him as possible. The development of the Exercises is the progress of the spirit of love.

The Incarnation.—The misery of unredeemed man is wanted in the meditation, not only to show us what our Lord has rescued us from, and what we should have been but for Him, but it also is wanted to show us what our Lord took upon Him for our sakes. The cry of pride and sin was *Similis ero Altissimo*, or "Ye shall be as gods." The answer of our Lord is *Similis ero infimo*—"I will be as man, and as the lowest of men." He sees the greatest misery, and to relieve us of it He takes it upon Himself. We cannot imagine the father of the prodigal leaving his home and becoming a swineherd to win back his son; but this is what our Redeemer has done.

Man in sin was wretched, and did not know how wretched, needed his Redeemer, and did not know that he needed Him. May there not be a great deal of this ignorance still clinging to me? I do not know my own wants; and what is worse, even where I do not know them, I am very callous.

To cure the bite of the serpent, our Lord takes on Him the image of the serpent. The lesson of humility as the remedy of pride is without end; and those who share in our Lord's work of redeeming and saving man must be clad in His humility. How well the Angel and our Lady began the work of co-operation. It is all humility in the midst of grandeur—our Lord beginning His work of elevating the human race by raising Mary to the dignity of the Divine Maternity.

The Nativity.—The ignominy of our Lady and St. Joseph was particularly hard for them, as it involved the rejection of our Lord and His being thrust down

into a cave with the beasts. Ignominy with us would involve our Lord also in case of scandal taken that should affect the esteem of Religious, or of the Catholic Church, or the priesthood; but usually our humiliations exalt Him when they are borne for His sake. Nothing can so honour His humiliations as that we should deliberately make them our own: We honour His Cross; in just the same way we must honour every ignominy and humiliation, and make ourselves proud of it and of nothing else. "God forbid that I should glory save in the Cross," because it is "the Cross of our Lord Jesus Christ."

The Hidden Life is very necessary for me this year, as now that I am stronger, I am beginning to feel as though a few lectures and articles, with some retreats, were not too much to do for God in the last years of life. Still I am not capable of much more, and to be dissatisfied with it because little is only restlessness. The quiet years at Nazareth, with nothing to show at the end of them but carpenter's work, which was treated as any one else's carpenter's work, are very consoling. Oh, for the union with God that made those years so precious. I need, too, the familiarity with Mary that living under the same roof brings with it. God grant that I may not waste the end of my life.

The Finding in the Temple.—The loss of our Lord had the very painful qualities of unexpectedness, suddenness, and entire ignorance of the future. Perfect souls alone would get the full benefit of such a trial. Suddenness is not unpreparedness to them, for they are always ready for whatever God sends, and the unexpectedness extends only to the particular form of trial, for they always expect trials from God's loving hands. Ignorance of the length of time the trial is to endure, and of the manner in which it is to end, and of

its consequences, is not so great a trial to them as to less perfect souls, whose reliance on God is less complete and less sure. As a Superior can go without warning or preparation to a thoroughly good Religious with an order that will cost much to nature, so God could inflict on the Blessed Virgin and St. Joseph this sudden privation of the joy of their lives. What a tale it tells of the sanctity of St. Joseph, that God should treat him as He treats the Immaculate Mother. There are grand privileges in being associated with Mary, of sharing crosses with her, not of being exempted from them. If I were to become more devout to our Blessed Lady and were suddenly to get great crosses, should I look on them as cause and effect? Previous happiness, great consolation, seems to turn the mind away from the possibility of crosses; yet consolation is sent to prepare us for desolation. How wise St. Ignatius is in bidding us think of future desolation in the midst of consolation. There is always the big consolation of Heaven to look forward to in any trials. To be ready to be taken suddenly is the best of preparedness. Those are prepared for death who are ready to die suddenly, not those who want time for their final preparations. They are but half prepared. And those only are prepared for mortifications whose first movement when they come is of the spiritual good that can be got from them—those, that is, who treat them as an opportunity that they have been waiting for and that has come at last.

* *Two Standards.*—It is terrible to think that when we do not see that evil is evil, it is the smoke from the throne of Lucifer which prevents us from seeing it as it really is. And it is terrible to think that there is an enemy always at my side, who hates my soul and wants

to destroy it, and has ten thousand advantages over me. He is ever ready to make those suggestions to me that spoil everything. His suggestions are all of a kind that I take to naturally and would follow of my own accord if I were off my guard. Happily his use of his powers is limited and I shall never be tried beyond my strength. He can be too clever and deceive me so that I am no longer responsible. His real work is to make me act against my conscience, and it will be my own fault if he does that. And he is not alone in his action on my soul. I have a good Angel for my guardian, and the Lord of Angels watching over me and loving me. He that is with me is more than he that is against me. *Si Deus pro me, quis contra me?*—"If God is with me, who is against me?" But alas! I am not true to myself. I am wayward and fitful and changeable, and at times foolish enough not to be deceived and to think evil good and good evil, but to do evil, knowing it to be evil—to hurt myself, knowing that I am hurting myself. How often I have been guilty of this folly! The devil might let me alone, for I do his evil work for him and am my own tempter. I must turn quickly to Jesus in the great plain of Jerusalem, * *in loco humili speciosus et amabilis*. The love of Him would set all right and save me from myself; but when am I going to begin to love Him? Surely His Blessed Mother will get this for me. Is it not strange to say: *Cor Jesu, amas, non amaris, utinam ameris*—"Heart of Jesus, Thou lovest, Thou art not loved, would that Thou wert loved!" and yet not to love Him? If St. Augustine is right with his comforting word, *Amicus Dei esse si voluero, ecce nunc fio*—"Once I want to be God's friend, lo such I am," it must be true, *Volo amare, ergo amo*—"I want to love, therefore I do love." But now I have written the word, how long will it prevail?

*The * Three Classes.*—God's good favour towards me and that of the whole Court of Heaven, which St. Ignatius puts before me in the Composition of Place, is an immense help towards the grace I ask in the Petition, to choose for God's glory and my soul's salvation, in other words, to choose the will of God. The will of God is the principle of His service, to do His will instead of my own; and that is the end for which I was created and for which I am called to Religion. If I do the will of God in all things, all that my retreat can do for me will be done. And the thought of God's fatherly love and the affectionate intercession of our Lady and the saints make it easy. What is there to fear in the will of such a Father? But then the repugnance of nature comes in, and this meditation asks whether I really mean to overcome it. All these years and the work not done! The bones set wrongly and needing to be wrenched asunder, like St. Ignatius's broken leg I have been reading about. What am I to pray for in * the Golden Note? I do not know; but I try to say from my heart, God's will be done in me, be it what it may. The reformation of this retreat must be to renew all my spiritual and religious duties. If I am a good Religious, I shall do God's will, and He will not desert me, but will do His will in me.

** Three Degrees of Humility.*—At first sight the motives for committing sin given by St. Ignatius do not seem to be exhaustive. Besides something to be got or life to be preserved, it seems as though sin was sometimes committed from sheer obstinacy and a mule-like spirit of contradiction and self-will, in which there is nothing to be got. But any sin is committed in obedience to a passion, a theft, for instance, through covetousness,

and this stupid pertinacious self-will seeks that pride may be satisfied. The satisfaction of a passion is what is got by sin, and for it in mortal sin God and Heaven are lost, which is a wretched bargain. The element of pride comes into every sin, whether it is to possess this thing that I desire, like the apple, though God my Creator and Lord has told me to submit myself to his law forbidding it. St. Ignatius therefore will make obedience to God, and therefore freedom from sin, a Degree of Humility. "I will so bring myself down and so humble myself, as far as I can, that in all things I should obey the law of God my Lord." Father Roothaan draws attention to the clause, "as far as I can," which shows that the phrase has reference, not to the act of mortal sin which I always can avoid, but to the habit of not so much as deliberating whether I would commit a sin, and that habit cannot be too strong. If the habit be not so strong as I can make it, sometimes I should deliberate, and deliberation, which leaves the question whether I shall obey God or not an open question, is itself a mortal sin, and sometimes I should actually commit sin. To save me from this, I cannot try too much to strengthen the habit of not committing mortal sin. The deliberation, to be a mortal sin, must take the form of "Perhaps I will, perhaps I will not," and that deliberation itself must be adverted to and consented to.

II. The Second Degree with its perfect Indifference is a lofty degree of perfection, and year by year in retreat it seems more lofty. It is singular that somehow Indifference does not seem so difficult when considered in the Foundation, as here at this stage of the Exercises. Is it that one has come to see the difference between speculative appreciation of its necessity and the practical standard of one's own life? I suppose it is that by this period of the retreat one has

learnt how little of real Indifference there is in one's soul. But if so, what attachment to creatures and to one's own will there must be, what imperfections and venial sins, how little hold the will of God must have of me, how little the desire of perfection, how little the Love of God! This want of Indifference is a sad tell-tale. Yet Indifference seems almost unattainable, especially when all one's occupations are not only good, but so distinctly for God's glory unless He wills otherwise, that one must wish to succeed. If one did not set one's heart on succeeding, one never would succeed, and God's glory would suffer. But the worst of setting one's heart on anything, however good, is that nature may enter in imperceptibly, and then Indifference is endangered. As far as nature prevails, so far God's will is disregarded. Yet this conflict is the very battle of life. All our good is got with drawbacks, and if we were never to lose anything, we should win nothing. A general makes up his mind to lose men to win a battle, and, abstracting from our abundance of indulgences and the like, it looks as though Purgatory were the consequence of having to get to Heaven. But the good general loses as few men as possible, and it is my business to be as cautious as I can, to expose myself as little as I can help, to keep nature out all I can, to look to the will of God as much as I can, but not to be discouraged by the want of Indifference, which is the disadvantage under which I fight.

Indifference is not a happy word in English. Father Purbrick suggests neutrality of mind. I am inclined to prefer equilibrium; the scales evenly balanced, and nothing to be allowed to destroy the balance, till the will of God comes, and the equilibrium is at an end. It must be remembered that equilibrium is only produced by great care and attention, so that the *facere*

nos indifferentes is not entirely unrepresented in the word.

III. For the Third Degree there is no help like the Passion. It is only possible through love, and the sort of love that the Passion brings. We may well pass to the Contemplations on the Passion from the consideration of the Third Degree. If there were no Passion there would be no Third Degree, for it is not that I must do this for my salvation or for God's glory, for they are supposed to be equal whether I do it or not, but it is "for the greater imitation of Christ our Lord, and that I may become actually more like to Him. I will and choose poverty with Christ who is poor, rather than riches; reproaches with Christ who is filled with reproaches, rather than honours; and I desire more to be esteemed empty and foolish for Christ, who first was held such, than wise and prudent in this world." If it were not for the Passion, we should know little of how Christ was poor, how He was filled with reproaches, how He was esteemed empty and foolish. There is some of it all [through], and much of it before, but in its fulness it is in the Passion. The Petition in the Third Prelude of the Contemplation of the Agony in the Garden gives words exactly like the definition of the Third Degree of Humility. "That which is the proper petition of the Passion, sorrow with Christ who is full of sorrows, to be broken with Christ who is broken, tears, interior pain for the great pain that Christ suffers for me."

Institution of the Blessed Sacrament.—Our Lord was at the feet of Judas while Judas could still be saved, but now He takes His own place and vindicates His majesty. Whilst we can still be saved and made perfect, our Lord places Himself at our feet, to be our

servant. His mercy to the sinner is not less than His humility, and this shows the completeness of the amnesty with which He forgives His enemy. What can we not gain from our Lord whilst He is on His knees before us? “*I knelt to you, to induce you to accept it,*” would be His answer to all excuses when He comes in His majesty. He not only knelt to Judas, but gave Himself to him in Holy Communion.

Judas.—I am so afraid of this, that if I had lived in our Blessed Saviour’s time I should have been with His enemies—not have followed Him like the Apostles and the holy women, and I am quite capable of having betrayed Him like Judas. I have more of the bad thief in me than I have of the good and penitent one. Judas looked just like the other Apostles, did not betray himself by looks or words, went about the good work our Lord gave him to do, without showing how little spirituality there was in him. The judgments of men are worth nothing. The Day of Judgment will show the truth; and I may have cast out devils in our Lord’s Name, and yet hear from Him, “I know you not, depart from Me, ye who work iniquity.” The turning point with Judas was vexation, that all that money should have gone in ointment, and not have been trusted to his pilfering fingers. Vexation because things do not go on in accordance with our natural inclinations is a grand opportunity for the devil. An unmortified man may turn into a Judas at any time, and then though such a one may repent, he unhappily does not, and goes to his own place. All who are in Hell will be with Judas. Will his bag of money drag him down to the bottom, like a poor woman I know of who in a shipwreck laded herself with gold which sank her when the boat upset? What do those years with our Lord do for him now? All those instructions?

That example? The grace of the Apostleship? What a memory for him the thought of his vocation, the look with which the call was accompanied, the words by which he was made one of the Twelve, the thought in his heart when he first followed our Lord! And there he is now the chiefest of traitors and apostates, amongst sinful men like a Lucifer among the fallen angels. *Corruptio optimi pessima*—"The best when corrupted becomes the very worst." This instead of having one of the Twelve thrones to judge the Tribes: this instead of having his name on one of the corner-stones of the Heavenly Jerusalem. An Apostle could like thirty pieces of silver better, and this though he was to "possess the field of iniquity" for hardly a day. If they had bought the whole world instead of the potter's field, his bargain would have been intolerable. And if he had had till the Day of Judgment to enjoy it in, Eternity would have overtaken him.

St. Peter.—It is a singular fate for the most fervent of the Apostles to have become the stock example to all ages of the perils of presumption and dangerous occasions, and that his name should be associated with the warnings contained in a terrible act of apostasy. Yet so it is, for our consolation. St. Mary Magdalen's sins were before her conversion, and never, when once forgiven, did she slacken in her loving service to our Lord; but St. Peter's fall is after his great profession of faith and after our Lord's promises to him. Much more of comfort in this to us whose sins come after great spiritual gifts. It is not only comfort for the past, but warning for the future. St. Peter did not take to heart the admonitions of our Lord, such as, "Satan hath desired to sift you," or the more general, "I saw Lucifer as lightning fall from Heaven." Even the direct prophecy does not affect him, "Before the cock

crow twice," that is, before the night is fully past, "thou shall deny Me thrice." When our Lord had rebuked him for his false judgment of the Cross, and had called him "Satan" and bade him get behind Him, St. Peter had not examined himself to see what was wrong in his judgment. It was *secundum mundum* and not *secundum Deum*; and so was his warm-hearted but mistaken effort to defend our Lord in the Garden with the sword. Such a doctrine as that of the Cross, the blessedness of suffering, the will of God, requires meditation, and a man hurriedly awakening from sleep will be taken by surprise and will judge wrongly, unless he is habitually penetrated with that which is against and above nature. How different it might all have been if St. Peter, when told that "he savoured not the things that are of God but that are of men," had resolved to get to the bottom of what seemed a contradiction to the faith for which he had been praised. Our Lord went straight on with: "If any man will come after Me" and be an Apostle of Mine or a disciple, "let him take up his cross. . . . He that will save his life shall lose it. . . . He that shall be ashamed of Me, . . . the Son of Man also will be ashamed of him." (St. Matt. xvi.; St. Mark viii.) This was the opportunity missed by St. Peter of getting from our Lord's lips the very instruction He afterwards gave to the two disciples on the way to Emmaus. "He spoke the word openly," says St. Mark, that is to say, the Gospel of His Passion. *Sed non intellexerunt verbum* — "But they understood not the word," and I suppose St. Peter did not see that he did not understand. The one thought that our Lord was the Christ absorbed him, and he did not know that he was in ignorance of the character and office of Christ. But ought he not to have seen that there was much to ask? The subsequent

personal warning would have made a very different impression on him, if his mind had been cleared of his error; and that he did not understand, was brought home to him by the way in which his rebuke of our Lord was met.

Pilate.—A warning like that from his wife produces no impression on Pilate, because he has already resisted the distinct voice of his conscience, that our Lord was innocent and that to condemn Him would be flagrant injustice. It was not his first principle, *Fiat justitia, ruat cælum*. There are considerations more powerful with him than the claims of justice, though he has a velleity to be a just judge. It is unhappily not an uncommon state of mind—"I will do right, of course, *unless*," &c. In such a case, when the occasion comes, evil will win the day. It requires a will strongly set on serving God to choose the right when it costs. Pilate despised the Jews and saw through their accusations, but they could complain against him to Augustus, and he did not want the least thing to be said against him there. His wish to be just was feebler than his desire to stand well with the Emperor; so far feebler, that rather than remotely risk an injury to his favour with the Emperor, he consents then and there to commit a flagrant and a shameful injustice. His first principle was to keep the good-will of Augustus, and when that was quite safe, and not even a risk of losing it was run, then and not before, to satisfy his wish to be just. The two wills are hardly in collision. He is sorry it should be so, but he does not hesitate. As long as the will to please Cæsar is not satisfied, the other is a velleity and not a will. Now it is most dangerous to let our will to serve God get into this state. If we make it second to anything, that thing becomes our god and ousts the true God from His rightful place. The remedy lies in

Indifference. It is true that the want of it may not entail the false principle that Cæsar must always come first; but it necessarily entails a struggle and a risk. Where there is attachment to creatures, as in the Three Classes, *non pure et debite propter amorem Dei*, all this is added to the forces of nature in its battle against God.

The Good Thief.—What a lofty position a true conversion confers. In the penitent thief we have one who is held up as a master to all ages, yet his conversion was sudden and his time for perseverance short. But there is nothing that Christ cannot do with one whose conversion is so thorough and complete. If mine has not been done suddenly or thoroughly, can I not go on with it now, and complete it? The secret of it all is being crucified with our Lord, like both thieves, and throwing heart and soul into it, as the good thief does. Two Religious lead the same lives, do and bear the same things, and are poles asunder at the end, because in the one, nature has prevailed, and in the other, Christ has reigned as King. Christ in the middle, equally near to both, and the one taken to Paradise, and the other left. It was not long for the thief to persevere. He was to be in Paradise before sundown. And it is not long for any of us, for our lives pass like a single day. *Advesperascit*—"Evening is near" with all of us, but most of all with the old. It will soon be gone. God grant me perfect dispositions and perseverance to the end. *Inclinata est dies*—"The day is far spent;" how welcome the words would be: *Hodie mecum eris*—"To-day, thou shalt be with Me." Merit them, earn them, win them. The thief shows how.

Our Blessed Lady.—Does it not seem that after standing with our Blessed Mother at the foot of the Cross, it would be impossible to be cold in devotion to her for

the future? It certainly would have been, if I had been on Calvary. I am glad to feel that there is not a shadow of an obstacle in me to a perfect devotion to Mary, but it is grievous to feel how little I think of her, how seldom I have recourse to her. The desire of my heart is to love her truly and deeply, and it is a comfort to think that in Heaven I shall do so. Here my neglect of her is part of my want of spirituality. I have plenty of spiritual suggestions for others, but little for myself. It is not our Lady only whom I neglect. God and Mary go together, and to love Mary more is to love God more. She sees my helplessness; will she not take me in hand while there is yet time? Of God's treatment of her we say, beginning with her Immaculate Conception, *Potuit, decuit, ergo fecit*—"It was feasible, it was fitting; therefore He did it." Will she not let me say through all eternity the same of her treatment of me? *Potuit*, that is as clear as the sun in the sky. One extra word for me to her Divine Son and I should be another man. *Decuit*, the more I need, the more it befits her to come to the rescue. Could she be more like her Son, who came to seek and to save that which is lost, than if she were determined to procure my salvation and perfection, in spite of me? *Ergo fecit*, may I say *that* some day, with a heart full of grateful love.

Our Lord on the Cross.—As if the element of fear had to be banished out of our hearts at any cost, however great, our Lord nails Himself to the Cross and bleeds to death before our eyes. How can He show Himself less formidable and more loveable? To think that He is doing this, not because the end He has in view requires it, that is, the atonement of my sins and my reconciliation to His Father, but only for the sake of the effect His Passion shall produce on my mind and

heart. *Ecce quomodo amabat eum*—"See how He loved him," said the Jews when He shed tears for Lazarus; and shall I not say so when He shed tears for me and not tears only, but all His Precious Blood? *Ecce quomodo amabat me*. And not *amabat* only, but *amat*—"He not only loved, but loves." The same love makes Him unite His intention every day with innumerable sacrifices offered by His priests on earth, and offered even by me. How that Sacrifice of the Cross is repeated. If in sin, it is repeated in outrage and ingratitude. If I serve Him with the highest service of which I am capable, and say Mass, He repeats His sacrifice in love. I may cease loving Him, but He never ceases to love me. And it is the old love, the love of the Cross, the unrequited love, the love for which I have never shown myself grateful, the love I have never returned. Surely its persistence will tell upon me and a life of love on my part will begin. If I go to the Heart that loves me and ask Him to grant it me, what answer can He make but one?

Our Lord in Limbo, and in the Sepulchre.—God's work was to unite body and soul and breathe into man the breath of life, and man's work by sin has been self-destructive, to sever the union of body and soul, and to inflict death on himself. God is the author of life, man by sin is the author of death. God made eternal life, man made eternal death. And now God has unmade death by dying. The law of death as the consequence of sin was there. *Morte morieris*. The devil told Eve that God did not mean it, and that so far from dying, they would be as gods if they committed sin; but God did mean it, and He so meant it that the Son of God Incarnate died, and His Blessed Mother died. Our Lord submitted Himself to the

humiliation of death, for it was a great humiliation to His perfect Manhood, that His Body and Soul should be separated by death. But He, the rescuer, went through what those whom He rescued had gone through. What was there but actual sinfulness He did not take upon Himself? His Body was as really dead as that of the thief whose legs were broken that he might die. His Soul was as really separated from His Body as the soul of the thief who came to Him in Paradise. But He died to restore life, and sin and death being conquered, He rose to life, reunited His Soul and Body so that they should never more be parted. And He rose to give life. What wonder that His Mother's body and soul should be reunited. What wonder that after His Resurrection, graves should be opened, and many bodies of the saints that had slept should arise and come out of the tombs, and come into Jerusalem and appear to many. (St. Matt. xxvii. 52.) How our Lord must look forward to the general resurrection as the completion of His work. It is as though His own Body in some part were still in the grave.

Prayer.—No one is helpless that has God to go to.

CHAPTER XIV.

ANNUAL RETREAT, 1890.

Manresa, June 13.

End of Man.—Praise brings all happiness, for there is nothing in God that is not worthy of praise, and this concerns my happiness more than all other things, or rather, on it my whole happiness depends. I should therefore have every desire to give reverence and service to God, everything in whom calls for my love and gratitude and praise.

I have known this always and have never felt tempted to deny it, but why should there be an element of dissatisfaction in me somewhere? I have felt as though there were, though I knew there was not, something else besides God to be desired. This feeling eludes analysis and is contrary to reason and common sense. What can overcome it, except God? Therefore what is wanted is prayer that God may be pleased to make me live for Him *alone*. To know it, to rejoice in it, as there is no happiness nor any good except in Him and from Him.

Seeing God in all things is the secret of sanctity. There is nothing to shrink from in seeing God. The sight of Him brings happiness here and hereafter. "O Lord, that I may see"—*Domine ut videam*. To see Him, to see His will, to see how His honour and glory is affected, to see His work and His desires. It may

be that this is the cause of failure in the guidance of souls, that one takes for granted beforehand what the work of grace in them ought to be, without looking to see what it *is* and what therefore is the line of grace by which they should go. See God in them and God's way will be seen.

Sin.—How could the angels in probation help feeling the *luxury* of being subject to God? No care or trouble as to what to aim at or how to attain it. They had the certainty that they were going right, without the possibility of a doubt. For them to turn against God seems an unintelligible levity, or a headstrong recklessness hardly intelligible. There is no sin of fallen man that does not in some degree deserve the excuse "they know not what they do." Passion blinds, at least to some extent; but the angels and our first parents saw plainly and unmistakeably what they were doing, in the unclouded clearness of their unperverted understanding. Is there then an inherent attraction in pride and independence when not rendered impossible by the Beatific Vision? Yet even to our minds, when not under the influence of misleading passion, it seems undeniably and self-evidently clear that to shake oneself free of God is to go astray amongst creatures without a guide, and without the possibility of a final happy issue. God for my End, God for my Friend and Father, there is nothing that could possibly compare with this. Fallen man, if he sees this and acts on it, will be wiser than the angels who sinned against God and brought final ruin on themselves, though their lofty nature was endowed with such splendid gifts and immersed in such admirable light. How the devils must gnash their teeth when they see any man wise where they were foolish. All purity of intention, all conformity of will, all

humility and obedience and every virtue, all fidelity to grace, all union with God, is contained in this wisdom. O Lord, make me wise in time.

Shame is the fruit of this Exercise and it belongs to it very naturally. Shame is the portion of the angels that fell, shame the result of the sin of our first parents, shame a large ingredient in the misery of Hell. If it was so shameful in them to have striven to be independent of God, it is much more shameful in me, for I have less to carry off with me into independence. The angels with their splendid nature and its noble gifts might in some sort persuade themselves to be self-reliant, but I am helpless and dependent by nature. I am so helpless and dependent that it almost looks as though God had said that having tried an extremely noble creation and a large part of it having turned against Him on account of the beauty and endowments of their nature, He would now make one that surely should willingly acquiesce in its dependence as it cannot stand alone and wants help every moment and in all kinds of ways.

Like sorrow, there is a shame unto life, and a shame unto death. A remorse full of shame, for which there is no remedy, which is selfish and inefficacious, profoundly abashed by the consciousness of the self-inflicted humiliation and ruin, yet never submitting even to God, never returning to its true place and the humility required by the realities of creation—such a hopeless shame is a hell, and a terrible hell, in itself. It is to have an inordinate love of self, keenly alive to all that can wound self-love, without any possibilities of self-deception and a manifest irremediable shame in everything. Indeed it is “unto death,” a never-ending death, worse than any death or destruction.

Our own sins.—There is plenty of shame here, but

the difficulty is to turn it into real sorrow. The process against oneself has plenty of matter, and shame is excited all the way through. But the shame is too apt to be selfish, like that which is raised by past blunders. If it smarts to think that I have made a fool of myself before men, how much more I ought to feel my incomparably greater folly before God. Is the regret that goes with this, genuine sorrow? The love of God will certainly make it so, and the love of God brings with it a far deeper shame than self-love can ever feel, but with a balm to heal it in true humility and confidence which self-love never has.

The Triple Colloquy.—This comes just when it is wanted to rouse the love of God and to make sure of the supernatural element in our sorrow for past sin, and for the inordination and worldliness that lead to sin. It is a gift to be prayed for, and the triple colloquy makes us pray for it. Helpless and dependent, we have our Blessed Lady, the Sacred Humanity, and the Eternal Father to turn to and depend upon.

To the interior sense of the evil of sin and its causes, the triple colloquy adds detestation and abhorrence. This would effectually secure the supernatural character of the shame, for the merely natural shame, the sorrow unto death is ashamed and sorry for consequences only, without averting the will from the evil in sin, inordination and worldliness.

Hell.—The shame in Hell is due to:

1. The perfect consciousness of the ruinous change in the soul that sin has brought about. In this life a man may refuse to advert to the change.
2. The state an absolute perversion of all that God intended. A being frustrated, like a broken bow, a burnt house, a murder or suicide.

3. The end of creation missed and for ever unattainable. What failure can equal this ?

4. Companionship with fellow-criminals. All condemned by the same Judge for different examples of the same crime of rebellion against God. What shame in this degradation, as if a gentleman should come to mix with thieves.

5. The evil irreparable. Self-respect does not leave a man finally in this life, as long as he has a hope of rising from that of which he is ashamed. The greatest shame of all to know that such deep shame has been self-chosen as one's eternal portion. What a shame to know that I did not see that God was preferable to the creature, or that His will was better than mine.

Venial Sin.—To do God's work with deliberate imperfections is to show a disregard of pleasing Him in it, but as far as they are deliberate, venial sins are simple insults to Him, yet we expect Him to accept all we do and in no way to lose His favour. How much worse it all is in a Religious, whom He has treated with exceptional goodness and called to a state of perfection. A new and greater ingratitude enters there.

Purgatory.—In an active vocation there may be more merit, and side by side with it more venial sin and more temporal punishment, than there would be in the freedom from all occasions in a contemplative Order. Against these we ought to be specially on our guard.

Lazarus.—"I go to awake him out of sleep." Who knows whether he is not in some sense asleep? The very idea involves unconsciousness. But then a man is not responsible for what he does not know and see. If he is not acting against his conscience, he cannot be committing sin. If the unconsciousness is itself

sinful, it must be wilful. It must have been adverted to, and if that is now forgotten, and the wrong done in the culpable neglect or forgetfulness repented of, at least implicitly, the unconscious negligence will not now be sinful. But such a state of tepidity is a state of loss. That of which we are unconscious, would be a great gain, if we were conscious of it. Practically conscience does not become so torpid, and we cannot be in a state of tepidity without remorse and uneasiness. In that case it is not sleep, but drowsiness of which I am conscious, and from which I know I ought to arouse myself.

The Kingdom of Christ.—Christ takes upon Him what is ours, that we may take upon us what is His. At first sight, it is all His taking ours, as when He becomes a child, a carpenter, a preacher, a prisoner, a convict. But it is to induce us to imitate Him. When He calls us to join Him for our own advantage, He says: * “Be content with My food, My drink, My clothing.” And this not merely in treatment, but in labour. * “Work as I do by day and watch by night. Your share in My victory shall be proportioned to your share in My labour.”

The answer even of those of sound sense, who will offer themselves altogether for labour, is after all that they will conform themselves to Him and be like Him, for it is not any labour that they may themselves choose, but *His* labour the share in which brings a share in His victory. Much more do those, who have more affection for Christ personally, and wish to be foremost in His service, desire to imitate Him in bearing injuries, reproaches, and poverty, both actual and spiritual, because they are His.

The labour therefore, as well as the livery and fare,

of all without exception who follow Him must to some extent at least be like His. And that involves facing a certain amount of obloquy and of poverty, which makes the difference between the world and the ordinary Christian in the world. Those who are called to perfection see that still more is necessary to be fully like our Lord, who seeks for reproaches and poverty as things dear to Him. If they are dear to Him they are dear to those who love Him, and thus those who aim at perfection by becoming entirely like Him, love Him and love all that can make them more and more like to Him; that is, they love what the world abhors and Christ loves and chooses.

* *The Incarnation.*—We may well choose to become like our Lord, for the alternative is to be like the unredeemed world, as we see it in St. Ignatius' first point. The intermediate sort of stage in which the world stands now is due to its having borrowed from Christianity, but it has no logical right to it. It is as illogical as Protestantism is, midway between the Catholic Faith and the rejection of Christ.

Our Lord came down into the midst of this world full of men who acknowledged no law and no Lord. It was a hell upon earth, and He entrusted Himself to men in His mortal life, just as He trusts Himself to men now in the Blessed Sacrament of the Altar. They were to be made to see that they needed a change by the contrast betwixt Himself and them; so He came to convict the world of sin and of justice. By the light of His example, they were to see what sin was in themselves, and what justice was in Him. Now in imitating Him, we are only carrying this out; putting off the old man and putting on the new. And we are not to stop short of all justice, that is, perfection.

The Magi.—The reappearance of the star is a certain

sign that there was nothing fortuitous about it, and that it was sent by God. But it could not have reappeared if it had not disappeared, yet its disappearance looked like disappointment, deception, and failure. How often we are inclined to quarrel with unexpected or painful things when they come in the order of God's providence, yet afterwards we shall see that it is by these very things that our blessings have come about.

The Presentation.—To obtain our likeness to our Lord we have that which is more efficacious than all efforts, or rather, that which gives efficaciousness to all our efforts, that is, He gives Himself to us to be offered to His Eternal Father. Mary and Joseph in the Presentation show us how to make this offering. What is to be obtained must be strongly willed and asked for, and then our Lord Himself, by the infinite value of the offering of Himself, supports that prayer and renders it acceptable. This is primarily in Holy Mass, and then all day long in the union of our hearts with the Sacred Heart as present in Mass and in the Tabernacle.

The Hidden Life.—Our Lord makes the imitation of Himself easy for us by the character of the Life which for the most part He leads. He constructs as it were an inclined plane, by which things can be most easily raised. The beginning is down at our own level, quite intelligible to every one, save only for the difficulty that He should so abase Himself. He lives our most ordinary life—to people in the world it is family life, to us Religious it is community life, and in this we are to imitate Him. Here St. Ignatius' plan comes in—to see Him in each duty, to fix our eyes upon Him, to adopt His way of using the senses, to think His thoughts, to love what He loves and to hate what He hates. It begins simply enough, it ends with the 11th Rule and the Third Degree of Humility.

The Finding in the Temple.—The process of the imitation of our Lord is promoted and perfected by detachment from everything else. Thus He Himself uses the strong word “hate” of even those whom we are naturally bound to love. “If a man hate not his father and his mother, yea, and his own life also, he cannot be My disciple.” He that seeks to follow our Lord in perfection must not let any affection, however necessary, be purely natural. Not that there is any sin in purely natural affection. On the contrary, it is a good in the natural order; but he is called to follow our Lord in the supernatural order exclusively, so that all natural good things without exception are to be elevated by grace, and thus God is to be looked to first, and not the natural affection, which for its part is to be transformed into charity and become the love of the creature for God’s sake, that is to say, the love of God helped by the natural affection itself.

The Two Standards.—Father Purbrick suggests that under the head of riches we should reckon mental riches, knowledge, &c. Certainly they lead to comfort and ease. So in some people accomplishments, music, humour, gift of conversation, in other words natural gifts as well as those acquired, lead to vain honour of the world, and induce us not to look on ourselves as we *are* before God, but to fix our eyes on what we *have* or *are held* to be, that we may make much of ourselves and so come to believe a lie. This lie is pride. As humility is reality and the very truth, so pride is falsehood. Of these very gifts St. Paul asks, “Have you not received them?” We must not put forward in our own minds that which we should never have had, if it had not been given to us, nor try on its account to gain the good opinion of others. Even knowledge and skill acquired by

our own care and diligence rest on gifts, without which they would have been of no avail. These the devil can make into *nets* by exciting within us desires of them; and when these desires become habitual, they are *chains*, holding us in pride. The remedy is to regard such things, which are indifferent in themselves, as means to what is good. If we do not do this by persevering purity of intention, the devil will see that they become means to what is bad. *Vide parvis sumptionis quam sit dispar exitus.* The same natural and acquired gifts interior and exterior, used for God with *propter Te*—"For Thee, O Lord," lead to humility; and used for self with *propter me*, lead to pride. There must be something positive on my part. I must use them well. If I do not, then the mere fact that God and His grace are not in them, enables the devil to draw me by them into pride.

Repetition of the Two Standards.—How much higher the imitation of our Lord takes us than simple indifference. The Third Degree of Humility is suggested at once. "First, supreme spiritual poverty," and this for all; and for those who are called, actual poverty too. "Then the *desire* of reproaches and contempts, for from these two things humility follows." Father Ferrusola puts it very low when he makes on the one side pride to be nothing more than inordinate love of pleasures, and on the other in this meditation humility the well-ordered love of suffering. Comment. Pt. ii. § 6, c. 4, where he quotes St. Thomas 1. 2. q. lxxvii. a. 5, as explaining the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life (1 St. John ii. 16), to be inordinate love of pleasures, riches, and honours. Where note that it is the concupiscence of the flesh, not the pride of life, which is called the inordinate love of pleasures. St. Ignatius seems to have left out the concupiscence.

of the flesh in this meditation, as if it were matter for the First Week. (See Suarez, T. iv. *De Rel.* tr. 10. lib. 9. c. 5. n. 29, why there is no mention here of chastity.) So the love of riches in this meditation, and the love of honours are both included in St. John's *concupiscentia oculorum*, provided that the love of honours is here taken as Father Roothaan takes it, "*non proprie mundani honoris ambitio hæc enim . . . jam quasi cum ipsa superbia coincidit, sed simpliciter vanus mundi honor, ejusque aliquod desiderium, quod divitiæ (primus gradus) natura sua provocare solent.*" There is a love of suffering from poverty in the First Degree, and the suffering from contempt in the second, which pretty nearly, if not entirely, covers the "well ordered love of suffering," assigned by Ferrusola to the third.

Father Purbrick's summary of the circumstances of each point is good.

1. Lucifer.

- i. The plain of Babylon—confusion.
- ii. The high throne—pride.
- iii. Made of fire—agitation.
- iv. And smoke—darkness, perplexity.
- v. Personally horrible and cruel—cruelty.

2. Our Lord. *Ecce dedi eum ducem ac præceptorem gentibus.* (Isaias lv. 5.)

- i. The plain of Jerusalem—peace.
- ii. Large open pleasant plain—joy, cheerfulness, largeness of heart.
- iii. In a lowly place—inspiring no horror, winning, mild, gentle, affable.
- iv. Comely, gracious, amiable, with love in His looks.

* *The Three Classes.*—The point of this meditation is to find out what God wills, and do it, whether we will it or not. And the important part of the process is

the putting away, in a manner as nearly approaching reality as possible, those things that we are attached to, until we have found out God's will respecting them. This when known either confirms the putting away, in which case God's will is half done already, or it restores to us what we are attached to, without any further misgiving or uneasiness. God's will is the one thing to live for, and this is the way to follow it. To set our wills on the thing He wills for us is right. When we have outrun the will of God and set our hearts *non pure ac debite propter amorem Dei*, we must stop and let God's will lead the way once more. But if meanwhile we insist on having our own will respecting that on which we have so set our heart, God will not really get His way with us at all. The meditation would have us detach ourselves from that object, going back again to where we were before we outran God's will, putting the whole matter into suspense, and going through the interior process, and as far as possible the exterior, as if God's will were determined adversely to our natural desire. Here it is that the golden colloquy finds its place and use.

* *The Third Degree of Humility*.—"Humility as a special virtue, looks chiefly to the subjection of man to God, for whose sake he also subjects himself to others to be humbled." (St. Thomas, 2—2. q. 161. a. 1. ad 3.) Subjection to God is not only to His precepts, but to His counsels; and we are so to overcome ourselves for God's sake that we should aim at perfection. "Looking *simply* at the end of our creation, there may be equal praise and service of the Divine Majesty in the choice of either alternative; yet if we take into consideration also that imitation of Christ, of which the Third Degree treats, the parity is destroyed." (Father Purbrick.) Suarez says, that when all other things are

equal, the greater glory of God and greater fruit of grace and spiritual perfection are never separable from the motive of conformity to Christ. The imitation of Christ is the whole work of the Second Week, so that from the Second Week St. Ignatius inculcates the Third Degree. Those who resolve, in the Kingdom of Christ, to imitate Him "in bearing all injuries and all reproaches and all poverty both actual and spiritual," and in order to do so, act against their own sensuality, their carnal and worldly love, have the Third Degree very distinctly before them; and this in the very introduction to the Second Week. So in every Contemplation our petition is that we may know our Lord more intimately, in order that we may follow Him more closely, through a deeper love. In all the Contemplations I dwell on persons to be taught reverence, words to learn praise, and actions as examples of service. In each of these the Third Degree enters, in our Lord, His Blessed Mother, St. Joseph, and all His friends. The want of these in His enemies should make me take refuge in the Third Degree. If I contemplate the Nativity, it is to make myself * *pauperculum et servulum indignum cum omni possibili obsequio et reverentia*—"a poor and unworthy servant, using all possible homage and reverence," with the persons. In words, the silence of the Holy Infant calls me to eminence in His service with those who have the greatest affection. In actions, we have the signs of the Saviour, poverty, ignominy, pain. *Signa Salvatoris, signa salvandi*—"Signs of the Saviour, signs of salvation." (Father Purbrick.) Ven. Balt. Alvarez used to say to his novices, "Jesus always had ignominy, poverty, pain for companions: if you will not be of that company, you are not in the Company of Jesus." The journeys, labours, troubles of the Nativity are all that Christ "may be born in

supreme poverty, and after so much labour, after hunger and thirst, after heat and cold, after injuries and contumely, at length to die upon the Cross, and all this for me. Reflecting upon it to get some spiritual fruit." The Third Degree is the fruit suggested. In the Two Standards, those whom Christ sends out are to "help all, by bringing them first to supreme spiritual poverty and, if God chooses, to actual poverty too; and in the second place to the desire of reproaches and contempts, for by these two, poverty and contempt, humility follows. This is the Third Degree, and so is the stripping ourselves effectually and actually of all we are attached to, when the will of God respecting it is not known; and this is the fruit of the Three Classes. The golden* Note to the Classes is the way to attain to the Third Degree, "to will, ask for, and supplicate" our Lord to send the opposite of the inordinate affection, however much our sensitive nature may feel making such a prayer. Yet, for all that, coming to the Third Degree of Humility, it always seems like a revelation, as if it were something new, and we had not heard of it in the Exercises before. Still it only is what we have had all along put before us in the Second Week, as plainly, though not so methodically. Its newness does not seem to be anything different from the newness with which it comes upon one again in every retreat, and one's unpreparedness for it when opportunities arise in the course of the year. Oh, if it were but possible *induere Christum* once for all, to put on Christ and never to lay Him aside, to have Him ready, so as not to let opportunities slip past and never to be taken by surprise. It almost seems as though the ideas formed in retreat were unrealizable, so vividly do we then see that Christ must come first and that there is nothing to put in

comparison with Him—that to be made like Him is the greatest possible favour He can bestow, and the one fruit of all the mysteries of the Incarnation. He came *ut redderet nos homines Deo et sibi similes. Fiat, fiat.*

Father Ferrusola gives the following as advantages of the Third Degree:

1. Greatest safeguard against sin.
2. Greatest satisfaction for past sin.
3. Greatest merit.
4. Greatest protection against dangers and illusions in the spiritual life.
5. Greatest help against the world, the flesh, and the devil.
6. Greatest help towards the practice of all virtues.
7. Greatest source of peace and interior joy.
8. Singular privileges granted to it.
9. Most certain sign of predestination.

Institution of the Blessed Sacrament.—For the attainment of imitation of Him, our Blessed Lord could have devised no means so well adapted to the purpose as Holy Communion. He identifies us with Himself, and instead of changing Himself into us, He changes us into Himself. So we become, not so much a *Christopher*, as *alter Christus*, which is the closest form that imitation can attain.

Agony in the Garden.—To make the imitation simpler, easier, more natural to us, our Lord takes on Himself all that is ours, even sin, excepting only its guilt; so that our sorrow, our hatred for sin, our patience under its consequences, our offering of ourselves to God, as well as our offering of Him, may all be done as He has Himself done these very things before.

My retreat was interrupted here.¹

¹ Father Morris was summoned to Leeds to preach at the funeral of the Bishop, his old friend Dr. Cornthwaite, who died June 16th.—[ED.]

CHAPTER XV.

ANNUAL RETREAT, 1891.

October 1.

1. * *Foundation*.—The correspondence between the first three petitions of the Lord's Prayer, and the triple end of man upon earth, as given by St. Ignatius, is very striking.

Hallowed be Thy Name = To praise.

Thy Kingdom come . . = To revere.

Thy will be done . . . = To serve.

This undesigned coincidence ratifies wonderfully the choice of words used by St. Ignatius to express what we owe to God.

To serve includes them all, as they are all God's will for us, and the concluding words of the third petition fit them all. Each of them is to be "done on earth as it is in Heaven."

2. Is it an affectation to think that the parallel may be carried through the rest of the Lord's Prayer?

"Our daily bread" represents all God's good gifts to us, and our praise springs first from our sense of His goodness to us, and then passes on to His goodness in Himself, made known to us in large part by His goodness to us.

The forgiveness of our sins is necessary in order that God may reign in our hearts by His grace, and that we may be members of His Heavenly Kingdom.

Our forgiveness of others is necessary for the charity by which we are bound together in the communion of saints. Without reverence for God, which consists in the recognition of His Supremacy, we cannot know what our trespasses really are, or be humble in seeking His pardon for them.

And lastly, to pray not to be led into temptation and humbly to keep ourselves from the occasions of sin, so that we may be delivered from evil, is essentially required for God's service and the fulfilment of His will.

These petitions belong to this life, its wants and weaknesses, and relate therefore to that part of our end which is fulfilled on earth. They will disappear with the state to which they belong: but the first three petitions have reference to God, and He never changes. We shall want them always, though we shall have no need to ask for them, but through all eternity we shall praise, revere, and serve Him; and through all eternity His Name will be hallowed, His Kingdom shall be without end, and His will be done.

So our Lord Himself shows us how to turn into prayer the end for which we were made.

3. "All other things" are just what we pray for as "our daily bread," food for body or mind, heart and soul. Our gratitude is because God has given them to us for our use, and from that gratitude springs our praise.

There is reverence in our use of them, if we use them in the presence of the God who gave them. Their use must be offered to Him, so that there is something sacrificial in all that use, something propitiatory, something satisfactory, something impetratory. And abstinence for God's sake from anything we naturally desire is still more in the nature of a sacrifice.

And if all our acts had been purely interior, without reference to creatures external to ourselves, we should have had very little scope for serving God and doing His will. Even in Paradise and in the state of innocence, the tree in the midst of the garden, as well as all the creatures God had made and given to our first parents, were the means by which God's will was to be done and God duly served, by abstinence in the one case, by submissive and obedient use in all other cases.

4. There must be law in the work of hallowing the Name of God, for it must be done so as to please Him, that is, in accordance with His will. There must be law in the Kingdom, or it would be unworthy to be so called. That law is the good pleasure of the King. Heaven is the realm of law and order, and its law is the will of God to which every created will is perfectly conformed. This is the law of our earthly service, for it is to be done on earth as it is in Heaven. Thus we have the law of the use of creatures, exactly as far as they help us to do God's will and no further. Or, which is the same thing, to use when and as God wills us to use, to abstain when it is God's pleasure we should abstain.

Now the disposition for this is indifference or detachment. How would God's Name be ever hallowed, if we were liable by a love independent of Him to be drawn to appropriate a creature to ourselves? This would make our own glory, not God's, the end of that thing. Attachment to the creature for its own sake or for my sake is independence, and that is incompatible with the primary idea of a kingdom. In Heaven they love what God wills they should love, as much as He wills, as long as He wills, how He wills. In this the Divine will moves first and then the created will.

On earth it should be so too, and if this is not our habitual disposition, the praise, reverence, and service of God must suffer.

To choose that which *most* conduces is to strive to hallow God's Name as much as possible, to be as perfect members of His Kingdom as possible, to do His will as promptly, as exactly, as fervently as possible, to live on earth the life of Heaven as nearly as possible. Is not a Religious to do this? Surely, and not with unwillingness and on compulsion, for that is impossible, *sed corde magno et animo volente*—"with a great heart and willing soul." Happy we, if we do it: happy in proportion to our desire and to our effort to do it, *unice desiderando et eligendo*.

5. *The Fall*.—The Angels that fell did not hallow God's Name, because through discontent they did not praise Him. There was something they wanted that He had not given, and therefore they did not call Him good. This thing was independence of Himself, which would have been destructive of His Kingdom, and was an impossibility besides. To do His will and thus to serve Him in perfect happiness was the law that was to be established for ever. They resisted it while it was possible to resist it, in the time of their probation. What a sore temptation to the intelligent creature independence of God must be, when they, who could not have thought it attainable, except in some miserable sense at the cost of everything that was good, flung up all that was good to grasp at the shadow of it. This love of independence is so great, so absorbing, while we are in our trial, that we are called on to sell all that we have to buy the pearl of great price. The fallen angels sold all that they had to lose it. It looks sometimes as though it must have been easy for the angels who

persevered, but it all turned on what God was to them. If He was to them the One to be always and in all things praised, above all things revered, at all times and in everything served, then they were safe from the allurements of independence. Apart from God its attraction to an intelligent mind must have been overwhelming, not as being attainable, but as being desirable; but when the filial thought of God as a Father came, One infinitely worthy of our praise, of our homage, and of our service, the desirableness of belonging to Him and of being entirely subject to His will must have banished the desire of independence, or rather have swallowed up all thought of depending on self in the happiness of depending entirely upon God.

If we were in Paradise, our first thoughts would turn to God. We should not think so much of the wealth of enjoyment with which our Father had gifted us, as of the Father Himself, and of His love, His nearness, His loving interest in us, and our easy and intimate communications with Him. We come across glimpses of royal families sometimes, and find parents and children calling one another by pet nicknames, though to the rest of the world they are "Your Majesty" or "Your Royal Highness." In Paradise the intimacy with God would have led straight to His praise, for we should have seen in His Divine Heart the desire to give us all that He could give; to His reverence, for we should have seen that His greatness and goodness were infinitely perfect; to His service, for not only would His holy will in every detail have commended itself to us as best for us, but it would have been the will of Him we loved above all things, and we should have loved it for His sake. It might well be called Paradise. Ah, that we should have lost it; but there is another and better Paradise, that to which He admitted the

penitent thief, that which He went straight from the Cross to begin—the Paradise of His own Presence, with a nearness, and a love, and an intercourse, and an intimacy, surpassing a thousand-fold that of Eden. Will it be too much to spend my probation preparing myself for it? The difficulty is very serious. If discontent with our Heavenly Father's providence could enter the earthly Paradise, and self-will be preferred to His holy and perfect will, how will it fare with me who have grasped at independence many a time and have taken what He has not given me? If He would but make my heart a Paradise and would make me praise His Name, revere Him as my King, and serve Him with my whole will!

6. *Our own sins.*—The sin of the angels is reproduced in the sin of a priest and a Religious. The odiousness of both is due to the light and the grace in spite of which God has been offended. I knew what I was doing. I had my eyes open. I cannot plead our Lord's prayer, "Father, forgive them, for they know not what they do." The sin of the angels was not open to repentance and pardon, and mine is surely the nearest to theirs that is. The sin of our first parents was irremediable as far as the fall of the race was concerned, but they have bequeathed to me the example of their penance and salvation. Their Saviour is my Saviour, and His Blood and His grace will repair even the evil consequences of my sins. What would an angel have felt if he had been reinstated and saved? What Adam and Eve if they had been restored to Paradise? That should I feel who am treated so mercifully, who am allowed, in spite of all my ingratitude, my infidelity to grace, and my forgetfulness of God, now to praise His Name, to be at home in His Kingdom, and to do His will. The hope in Paradise was to walk with

God. My hope is so to live with Him who has died for me.

7. *Repetition.*—The sense of shame is drawn from the thought of God. What would He not have made me! What have I made myself! Wilfulness surely is of all things most odious. And yet at the time it does not seem so at all. We take our own way just as the beasts of the field do, and they have not, while we have, a knowledge of God and of His law, of His goodness and His grace. Forgetfulness of God under the influence of passion brings us down to their level, and all our knowledge goes for nothing when self-will asserts itself. Can anything be more shameful than that those who know should act as if they did not know?

8. In *Hell* is the extreme opposite of the end of man on earth and in Heaven, and therefore the extreme of misery. In Heaven God is praised by happy, grateful, contented souls; in Hell He is reviled and blasphemed. Every one there is discontented and unhappy because he has sought his own happiness and his own way, and has failed. They all know it is their own fault, yet they blame God. Then, refusing to revere Him, they are cast out of His Kingdom into the anarchy without. All the care and providence of the King they have rejected. He cared and provided for them once, even sending His sun and His rain on the unjust as well as the just, but they would not take it at His hands nor use His gifts even for their own good at His bidding, and now they are outlaws from the King's protection and His peace. And as to God's service and His holy will, if all the good were taken from the earth we can imagine what it would be, but Hell we cannot imagine, where the thought of God is ever present and yet His will is ever rejected by souls confirmed in malice;

associated in evil with the lost angels who outvie one another in intelligent malevolence. God keep me in His Kingdom, full of His praises, gratefully doing His will! None but rebels are cast out. I will lovingly and willingly submit.

9. In our *Particular Judgment* we shall see our life as God sees it. In all the stories that are told of persons who thought themselves near death seeing all their lives in a flash, it was after all but an act of highly stimulated memory. The events were remembered collectively as they had been remembered individually, without any specially new light on their quality. But to hear every thought, word, and deed recounted by our Blessed Saviour Himself, will make all the difference, the tone of His voice varying with what He says. An overwhelming sorrow will take possession of us when He names to us whatever was unworthy of our graces and our vocation; an immense joy and gladness, when He finds anything that gives Him pleasure. Nothing can be clearer than that the way to prepare for our Judgment is to anticipate it thus. The only thing to be glad of is whatever pleases Him, and when we have fallen below His expectations, never to be satisfied with our sorrow for it.

10. The desire of *death* is due to God. Not to desire it, not to see that death is better than life, is to distrust God. If a poor creature were being taken from a workhouse to live in a palace, his sorrow at the change would mean a fear lest there should be in the circumstances something less welcome than the familiar thankless comforts of the workhouse. To die is to be beyond the power of offending God. To die is to be incapable of seeking self or any creature instead of God. To die is to be set free from distractions and to be able to attend to God: to think of Him, to love Him and to serve

Him unreservedly. Yet to die, is to have no further accessions of grace. To die, is no longer to be able to give to God the blessed service of those who have not seen but have believed. To die, is to have come to the limits of our gradually accumulating claim to glory and to the vision of God, while to live for God is to multiply eternity and magnify Heaven. The wish to live for the sake of God involves the wish to die for the sake of God. The wish to die daily, to die to self, to die to sense, will ensure, when God sends death, the desire to be dissolved and to be with Christ, to see Him, the sight of whom will be all the sweeter, because it has been delayed in order that His will may be done.

11. *The Prodigal*.—With Judgment coming soon and death in sight, that I should have played the prodigal, wasting right and left, wasting time, wasting health and energy, wasting natural powers and supernatural graces, so as to be empty handed and naked, when I ought to have been the richest of the rich. Well, at any rate I am one of those for whom our Lord speaks such parables as this, and acts them in His own Person. The Prodigal Son is no honour to his father, but a disgrace to him, until he returns humble and crest-fallen; but then, since his return, his father's mercy and love have been spread abroad through him. When leaving home he was discontented and in search of what his father would not give him. On his return he is content to trust to his father for his daily bread. He broke away from his father's kingdom, because he would be neither his subject nor his son. He comes back with a confident loving prayer that his trespasses may be forgiven. He went into a far country that he might do his own will, and might forget so much as that his father had a will about him at all. In his repentance he is modest and humble, afraid lest he may again be led into

temptation, and looking to his father alone to be delivered from evil.

“And returning to himself,” to his own better self, his former self, the self that he had been capable of being before he was led astray by the desire of living riotously; returning to himself, from the husks of the swine to the love of his father who gives even his servants bread in abundance, he says, “I am not *now* worthy to be called thy son.” What a sense of shame there is in that word “now.” Whilst his heart is filled with shame and sorrow and remorse, his father’s house makes merry over his return and is glad, and his father says that the dead son has come to life again, and he that was lost is found.

12. *The Kingdom of Christ.*—The King Himself goes into the far country, to seek out the prodigal, to take upon Himself his troubles, his debts, his miseries, and to fight his enemies. He invites him for his own sake to join Him and to fight by His side. They have to force their way through a throng of enemies, and the King has exposed Himself to all this labour and pain and degradation, coming down to the depths to which the prodigal has descended, embracing him in his filth, and sharing his poverty and privations, in order to restore him to his Father’s House, to his royal estate, to bring him back to the first robe, and the ring and the feast. What answer would the prodigal make when all his Father asks is, “Stand by Me, keep close to Me, do as I do, fight as I fight, and I will set you free”? In the struggle to break loose he is not alone, in the long weary way he will have his Father’s companionship; there is no danger of his being received as a servant and not as a son. His Father’s goodness is proved to him not merely by remembrance of the treatment of

the servants, but by every tender word that He can lavish upon him, by every fatherly gift, by all the care He has for the prodigal while He is fighting his enemies, by the food freely given to appease his hunger and to maintain his strength, by his sonship instantly restored. What answer could the prodigal make to the invitation, "Stand by Me, keep close to Me, do as I do, fight as I fight"? Could it be with him an open question whether he would accept it? In the parable he breaks away alone, treads the long way alone, faces the shame alone; and the Father now is with him, the Father he is seeking for, whose welcome he desires above all things. Yet in the meditation of the Kingdom of Christ the whole point is, What answer shall we make to the King?

13. In the *Incarnation* He has come for me. As God, He waits for the consent of the Mother He has chosen. As Man, He is subject to her and to St. Joseph, to all in authority and voluntarily to other men besides. He adapts Himself to my circumstances first, submitting and obeying, though He is ever the Lord of glory. And then He reaches His hand to me to lead me. He undertakes the hopeless work of making me like Himself—it was not hopeless in His Blessed Mother's case, but gloriously successful—and He has come to teach me how, contentedly and lovingly, to praise God, how to revere Him and how to do His will. Surely this will take every bit of pride out of me and will destroy my self-love and self-will. What He has done, it is not too much for me to do, for His sake and by His help.

14. In His *Nativity*, by His homelessness and destitution our Lord seems to shrink from the things of this world as if He were afraid of them. And now in the Blessed Sacrament He does not see with His eyes, or

hear with His ears, or use any of His senses, as though He still feared to use them. He is afraid for us, though not for Himself. Nothing could more plainly show how He identifies Himself with us than the way in which He begins to do what we have to do. Our doing like Him is the first step in the spiritual life; let us persevere in this to the end. We must begin by denying ourselves, in order that we may not take to ourselves what belongs to God and not to us. How eager we are to have for ourselves the very things we were created on purpose to give to Him. Praise and honour and our own will in all things: in spite of the good beginning we made in Christ our Head, how often we have stolen these things for ourselves. Contrast our proud idea of worthiness in ourselves, who are worthless, with the humble submission of the created Soul of our Lord, making His Father all in all, and emptying Himself of that which was His by right. His humble poverty He took upon Him by a glorious condescension for our sakes, and we cannot be truly exalted except by humbling ourselves for His sake.

15. *The Flight into Egypt* is like the Incarnation, as though all were not sufficiently renounced, and there were further depths of emptiness possible. There is not poverty enough in the Nativity. The modest home in Bethlehem has succeeded to the stable, and it must be left as soon as it is found. New homelessness and exile are to mark the earliest infancy of the Son of God, and the humiliation of being persecuted, as though His coming were an injury to the world and to His own people, so that He can only be allowed to live by hiding Himself among idolators, or later on by being unknown. After His Presentation in the Temple, He is to be torn from it, so that He and His parents may not even appear in the house of His Father. This was for a

while, to teach the lesson of total detachment. Mary and Joseph are with Him there, and so must we be. What are the splendours of Egypt to those who have Jesus? The heart must be filled, and if the love of God Incarnate does not fill it, we may fly from one creature to another. Detachment is not the love of nothing, but the love of God. The happy soul that so loves Him, and nothing except for His sake, cannot do otherwise than praise Him. It is attachment to creatures that hinders praise of God, for there will be always discontent when the heart is not satisfied. But with the love of God there can be no discontent in the soul, and warmth is put into the praise by love. The reverence of God will not be wanting when He is ever present; and His will cannot fail to be done when we love Him, for it is a pleasure to please Him whom we love. So that the fulfilment of the end of our creation depends on our detachment from creatures for their own sake, and on our hearts being filled with the love of God. Nothing can be plainer than this to the understanding, but who shall change the heart? Lord, Thou didst make my heart for Thyself; take it altogether, whether I will or no.

16. *The Return from Egypt*.—Though told by an Angel that Herod is dead and that he is to return, St. Joseph still has to feel his way back to Nazareth, directing his steps first towards Bethlehem, to be set right later. And when he gets to Nazareth, no provision is made for their return, the house like one that has been long unoccupied, perhaps another workman installed as village carpenter. If a man had ordered things so, we should say it was not thoughtfully done, and God has so ordered it precisely because man is thoughtless for others and these things have to be borne. When they come to our lot, shall we say that God has not thought for us, when He so treated His best beloved?

17. *The Hidden Life.*—In the holy House of Nazareth the end of our creation was carried out with absolute perfection. It looks simple enough; surely we ought not to find it difficult. There was the perfection of praise. All complacency centred upon God. He had done, He was ever doing, all things well. Each heart in the Holy Family, in varying degrees of perfection, seeing God in all things, contented with Him alone, rejoicing in Him, blessing and praising Him. Real content will soon lead us to joy, and joy to love and praise. The God ever present and ever good receives an adequate and perfect homage from the Sacred Heart of our Lord, a delightful and most pleasing homage from the hearts of Mary and Joseph. Come at by this way, there is no difficulty in the will of God. It is a near approach to the conditions of Heaven, where the will of God is irresistible. To be near to Him is to have less and less struggle in becoming conformed to His will. Oh, then, that we may get nearer to Him, praise Him better, revere Him more, so that we may grow into His will!

18. *The Loss in the Temple.*—Our Lord left His Blessed Mother and St. Joseph to bear the keenest pains and anxiety when He remained behind in the Temple, from which a word would have set them free. The pain was greater to Him than to them, yet there was nothing inordinate that needed repression in His immense love for them, nor in theirs for Him. But it was part of the law of sacrifice, in the oblation not of lambs only, but of everything most cherished, to make God all in all, and to prepare us for perfect happiness in Heaven. "The more affliction there is in this life, the more consolation there will be in the next." This was what the Venerable Philip Howard, the Martyr, cut on the wall of his prison in the Tower. Detachment

is what is wanted. How are we to get to Heaven if we are attached to earth? If we do not break ourselves loose, death will be a frightful wrench, and our inordinate attachments must be burned away. Our Lord saw our need and the pain it would cost, and all this pain He took into His own Heart and planted in the hearts of His blessed parents to merit for us the grace, and to encourage us in enduring the pain.

19. *The Two Standards*.—The hymn *Vexilla Regis prodeunt* shows us what Christ's standard is: *Fulget Crucis mysterium*. In Spain, while that hymn is sung, the celebrant waves a large black flag with a red cross over the altar and the servers. The cross in our meditation is the sacrifice of riches and honours, or rather, the highest spiritual poverty and that degree of actual poverty to which His Divine Majesty shall please to call us, and the desire of reproaches and contempt, in order that we may attain true humility. Spiritual poverty, poverty of spirit, and that, *summa*, the highest possible, involves more than mere detachment. It is the desire to be quit of all things, so far as God pleases. If God above did not interfere and order things another way, the partition of the wealth and honours of the world between the followers of Christ and the followers of Lucifer would be very simple. The one would want to obtain, and the other to get rid of them all. Like the two monks in Rodriguez about the brick, the Luciferians would say, "I want that brick," and we should answer, "Very well, then take it." Our Lord says more, "If a man take away thy coat, let go thy cloak also. Whosoever will force thee one mile, go with him other two. If one strike thee on thy right cheek, turn to him also the other." To be *willing*, that is, to be more thoroughly despoiled and humbled. And this is for all Christians without exception: how much more

for those who profess to follow Christ closely. Yet the meek are blessed and shall possess the earth. *Nihil habentes et omnia possidentes*—"Having nothing, yet possessing all things," says St. Paul. "Unto him that hath not shall be given." "For you that have left all things, a hundred-fold in this life." "Seek the Kingdom of Heaven and His justice, and all things shall be added to you." So it is detachment after all, but what detachment? Having, as if we had it not. Having, but glad when it goes. Having, only because it is God's will and caring only for His will and not for the having, *quod Deus nobis concedat, per Christum Dominum nostrum. Amen.*

20 * *The Three Classes.*—The pith of this meditation lies in the question whether our spiritual poverty is genuine. If so, we shall do our best to make it actual. And as the meditation can be applied to all other subjects, so the question is whether our detachments are genuine. If they are, we shall be ready to part with the creature, whatever it is. The only things to which it is not applicable are those things that are in no way indifferent, that is to say, those things respecting which the will of God is known, not only for the present, but for the future. God's will respecting my present actual poverty I know, but His will for to-morrow I do not know. In like manner, I do not know His will as to honour or dishonour in the future. Now, making sure of detachment from honours by desiring contempt, as St. Ignatius puts it before us in the Two Standards, distinctly leads to the Third Degree of Humility. The * golden Note which bids us pray for what is against our natural inclination, properly finds its place here, for it is at once a means of passing from what is simply spiritual to what is actual, and of ensuring that what is spiritual shall be purely and truly spiritual, and

not a mere self-deception, mere words with nothing beneath them. The importance of this meditation becomes clearer in each successive retreat.

21. *The Beatitudes*.—The poor in spirit are those detached from other things; the meek, those who have control over their passions; they that mourn are discontented with this world; they that hunger and thirst are desirous of another world. Then for our conduct in this life, the merciful forgive others their trespasses, and do not exact their rights; the clean of heart love God and shall see Him; peacemakers as His children would have all united with one another and with Him in charity; and those who suffer persecution follow our Lord to Heaven by the way of the Cross.

22. *The Transfiguration*.—"It is good for us to be here," seeing our Lord's glory and not our own, happy therefore in Him and not in ourselves. The Cross looks very different in the inebriation of those delights, and the hearing of the discourse of our Lord with Moses and Elias does not diminish the joy of the Apostles. To have looked back to that during the Passion would have helped them, as it was meant to do.

23. *The Raising of Lazarus*.—Our Lord remaining away two days after hearing that Lazarus was sick must have seemed very hard to Martha and Mary. Their sole idea is that if He had been there Lazarus would not have died. It is strange that they should not think our Lord would raise Him. They do not even ask Him to do so, yet they must have known that our Lord had raised the dead to life. Even after Jesus had exacted from her a profession of faith that He was the Resurrection and the Life, and after His express word: "Thy brother shall rise again," Martha, who had begun by saying: "But now also I know that whatsoever Thou wilt ask of God, God will give it

Thee," yet interrupted Him by saying that it was too late, when they came to the tomb and our Lord ordered the stone to be removed. He leaves them in their pain, though "Jesus loved Martha and her sister Mary and Lazarus." The pain does not even seem to add to the *éclat* of the miracle. The many Jews who came to comfort them, would have come far more eagerly if the miracle had been foretold. Our Lord did foretell it to the Apostles, though they understood Him to be speaking of repose in sleep. "Lazarus our friend sleepeth; but I go that I may awake him out of sleep." Afterwards when He said plainly, "Lazarus is dead," He only adds that He is glad for their sakes that He was not there, that they might believe. He is glad He was not there, as if it would have been impossible for Him if present to have let Lazarus die. He does not try to avert the pain, though it cost Him His blessed tears. What can be plainer than the conclusion that pain is not by every possible means to be averted, that sometimes we may have to give it and must always be ready to take it, that it is good and not bad, when taken from Him and borne for Him.

24. *The Supper at Bethany*.—Nothing could be more impossible than that a man should take to himself the honour of having been raised from the dead. That, at all events, was not within his own power and could no more be attributed to him than his own creation. To Lazarus it was an unmixed pleasure to be there gazed upon as the man who had been four days dead, for it glorified our Lord beyond measure. As regards himself he would think only of the gift of more time to merit. For the rest, he would forget himself in the glory of our Lord. Like the man born blind, he would say, "This one thing I know, that, whereas I was dead, now I live."

25. *Palm Sunday*.—Lazarus will have been there in a prominent place, rejoicing in our Lord's little triumph, and glad that he was the unconscious instrument of bringing it about. "A great multitude of the Jews knew that Jesus was at Bethany, and they came, not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead." And on Palm Sunday, "the multitude gave testimony, which was with Him when He called Lazarus out of the grave, and raised him from the dead. For which reason also the people came [from Jerusalem] to meet Him, because they heard that He had done this miracle." (St. John xii. 9, 17, 18.) Should not one who has been raised to life by Jesus Christ our Lord so much the more enhance His glory? If we cannot show all that He has done for us, at least we can show forth that new life which can be attributed to none but Him. God grant this for the glory of His Son.

Note.—(1) It is clear that our Lord rode upon the colt. St. Matthew speaks of both, but St. Mark of the colt tied before the gate without, in the meeting of two ways, upon which colt no man yet had sat. St. Luke says "the colt of an ass tied" (tied agreeing with colt) "on which no man ever hath sitten." And St. John speaks of it as "a young ass," quoting the prophecy only as, "Thy King cometh sitting on an ass's colt." St. Matthew quotes Zachary (ix. 9) more exactly, "riding upon an ass, and upon a colt the foal of an ass." Overbeck, if I remember rightly, paints in his picture of the scene, a little foal running by the side of its mother, on which our Saviour rides.

Note.—(2) St. Matthew and St. Mark place the date of the supper at Bethany long after the Procession of Palms, on account of its connection with the Passion by arousing the covetousness of Judas. The words and

actions of our Lord after Palm Sunday are reported by the Evangelists very fully, and this makes the interval seem longer than it was. Oh, those full days! If one could but know all about them.

26. It is remarkable that at the very beginning of Holy Week, our Lord says (St. John xii. 27), "Now is My Soul troubled. And what shall I say? Father, save Me from this hour." These words have about them much of the Agony in Gethsemani. Yet our Lord had just said: "The hour is come that the Son of Man should be glorified," evidently speaking of His Passion as His glory, for His next words are "Unless the grain of wheat dieth, it remaineth alone; but if it die, it bringeth forth much fruit." His glory then was the fruit of His Passion, and its fruit, He goes on to say, is that every man should hate his life in this world, and that His minister should be where He Himself is. But as His glory is the glory of His Father, so He prays, "Father, glorify Thy Name;" just as, immediately after the departure of Judas, He said, "Now is the Son of Man glorified, and God is glorified in Him."

27. The Voice from Heaven declared "I have both glorified it, and will glorify it again." This Voice, "not for Me, but for your sakes," seems to have been the final miracle to which our Lord appealed as the public testimony of His Father. Our Lord said that He was to be lifted up, and the Jews haggled as to who the Son of Man was that must be lifted up. Our Blessed Saviour answered that He was the light, and that they should believe in the light and be its children. That which had received such testimony should be believed on authority, not questioned and discussed. And then "Jesus went away and hid Himself from them," because "He had done so many miracles before them, and they believed not in Him."

Were the chief men any better, many of whom believed in Him but did not confess Him lest they might be cast out of the Synagogue? St. John says of them that "they loved the glory of men more than the glory of God:" "If any man minister to Me," our Lord had just said, "him will My Father honour." This honour was to be had only by laying aside the glory of men and taking up the Cross. "If any man minister to Me, let him follow Me." It is the old rule, "Ought not Christ to suffer, and so to enter into His glory?" He that humbleth himself shall be exalted, and this is the only true exaltation. Our Lord's Passion is His glory, and St. Paul says, "God forbid that I should glory save in the Cross of Jesus Christ." Sharing in His Passion is the way to His glory; and yet, though Jesus has just said, "Now is My Soul troubled," to His beloved He says, "Let not your heart be troubled. You believe in God, believe also in Me." He entered into His Passion alone, we now enter it with Him. In His tenderness for us, He tells us as we enter into His Passion, "You now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you."

28. Two things in the Passion are especial helps to withstand the love of praise—the mocking of our Lord before Herod, and the preference of Barabbas by the people. Our Lord could have easily avoided being mocked by Herod, for that King was glad to see Him and doubtless was more inclined to let Him go than to condemn Him. The compliment paid to him by Pilate must have put him into a good humour, and even when our Lord had refused to speak one word to him, his treatment of Him was a contemptuous acquittal. Our Lord could, if He had pleased, have wrought a dignified miracle, on which He would have

been set free by Herod, but it was not for this He had come before him. Indeed such a miracle would have been inordinate, just as it would have been in the Temptation had He changed the stones into bread. He worked no miracle in His own behalf. And here, on the contrary, it was part of the providence of God that the Passion should occur at the great Feast, when Herod was in Jerusalem. It was also part of that providence that Galilee should be casually mentioned before Pilate. It was a part of our Lord's being a Nazarene, as was foretold; a part of His being of the city of which they asked whether any good thing could come out of it. Nazareth was the place where they tried to thrust our Lord over the precipice; and it was because He was of Nazareth that He was sent to Herod, by whom He was treated as the King of fools.

The preference of Barabbas comes to this, that any one should be set free rather than He, and this by the public voice of His own people, whom He had loved and in every way benefited. Pilate regarded it as almost impossible that they would prefer Barabbas, or he would not so have limited their choice, that he should be obliged to let go one who had led a sedition against the Romans.

29. One of the greatest humiliations of the Passion is the friendlessness of our Lord. There was no one to speak a word for Him as He stood before Pilate, except the cowardly and unjust judge himself. The people are unanimous in calling for His death. The soldiers without orders take Him to be sported with and mocked, in broad daylight, and Pilate and all the multitude wait. Even at the *Ecce Homo* no one says a word for Him. All are satisfied with the way He has been treated, though even Pilate, accustomed to severity, thought they would have been moved by it.

All demand for Him a painful and ignominious death, such a death as would indicate that He was expelled from the Synagogue and was an outcast from Israel. And all this while, there is Pilate asking, "Why, what evil hath He done?" This is said to men who have had abundant proofs that He was God. Can it matter, after this, what men say?

30. According to St. Luke (xxiii. 36), the soldiers offered our Lord vinegar in derision, long before Jesus had said, "I thirst." It follows close upon, "The people stood beholding and the rulers with them derided Him, saying: He saved others, let Him save Himself, if He be Christ, the elect of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying: If Thou be the King of the Jews, save Thyself." The character of the taunts links them together. The three hours of darkness intervene before our Lord said, "I thirst." This mocking with the offer of vinegar was the very beginning of the Crucifixion, and because the soldiers spoke of our Lord as King of the Jews, St. Luke goes on to describe the title. The vinegar was tasted by our Lord at the very end, St. John saying (xix. 30), "Jesus therefore, when He had taken the vinegar, said, It is consummated." There was reviling also connected with this giving of vinegar, which otherwise would seem to have been an act of compassion. The cry of "I thirst" is mentioned by St. John only, who looks into the intention of the Sacred Heart "that the Scripture might be fulfilled." This the fifth word must have followed immediately on the fourth word, "Eli, Eli," as according to St. Matthew the bystanders were occupied by that word, which they misunderstood perhaps wilfully to be an invocation of Elias. Some seem to have begrudged Him the relief of His thirst, saying, "Let be, let us see whether Elias

will come to deliver Him." Though this may not be the sense of "Let be"—*Sine, videamus*, as St. Mark attributes the words to the very man who did it. "One running . . . gave Him to drink, saying: Stay, let us see"—*Sinite videamus*. Or it may be that they said *Sine*, "Let it alone," and he answered *Sinite*, "Let me do it, let us prolong His life that we may see whether Elias is coming." These are the only revilings that we know of after the darkness began, and doubtless when the ninth hour came and the darkness rolled away, most of those present were in the better mood described by St. Luke, after our Saviour's Death. "And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts." (xxiii. 48.) The few were enough to keep up the injury to our Lord's honour, even to His Death. These we may take for granted were not the soldiers, as they would hardly have known the name of Elias. The one who gave Him vinegar was probably a soldier, as the vinegar was theirs, and he had picked up from the bystanders the idea of Elias coming for our Lord's deliverance.

31. The insults were not ended by our Saviour's Death. The next day the Chief Priests and Pharisees said to Pilate: "Sir, we have remembered that that seducer said"—as recorded according to St. Augustine, for the comfort of His followers, when they would afterwards be called seducers. The piercing of His sacred side was not intended as an insult, for the Centurion who did it had already confessed that He was indeed the Son of God. But it was a dishonour to our Lord that the holy women's first story should have seemed to the Apostles as idle tales which they did not believe. And again, that St. Thomas should have said: "Except I shall see . . . I will not

believe." This was set right by our Lord's goodness, but the spirit of reviling against all that belonged to Him still continued. "Others mocking said: These men are filled with new wine." "And calling in the Apostles, after they had scourged them, they charged them that they should not speak at all in the Name of Jesus, and they dismissed them. And they indeed went from the presence of the Council, rejoicing that they were accounted worthy to suffer reproach for the Name of Jesus." "As concerning this sect, we know that it is gainsayed everywhere." They were comforted by our Lord's words, "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake; be glad and rejoice, for your reward is very great in Heaven." Thus and only thus can all the praise be given to God. There is no place in the Catholic Church for the insatiable love of human praise.

32. Praise, reverence, and service of God by love. This is the upshot of the whole retreat. Nothing therefore is to be taken for oneself, neither praise, nor reverence, nor independent will. What God sends, is to be carefully held for Him as being from Him, and all there is of the opposite to be earnestly welcomed. All to be given to God from love, with the whole heart and the whole soul, the whole mind, and the whole strength.

Begin again at the very beginning. If you look on the whole past as one large failure, you will not be far wrong. Begin again, like a little child, with the first elements of the spiritual life.

CHAPTER XVI.

ANNUAL RETREAT, 1892.

Tronchiennes, September 29.

1. *Tuus sum ego, salvum me fac.*—"To find God," is my work in this retreat. To find Him more and more closely and intimately, to belong to Him more thoroughly, so that He may enter into my whole life without exception, and that I may find Him everywhere and in everything. What a humiliation it is to be so filled with distractions, that even when free from all occupations, with a good-will and real desire, as I hope, to think of Him, the mind should pass away from the thought of Him with no cause but its own inconstancy, like a waif on the ocean, the sport of winds and waves.

God desires to have me, and I hope that I desire Him, and yet I have Him not. If a child were lost by its parents, they would search for it and it would search for them, but if it could ask them to search for it, and if it could tell them how it longed to be found, all would be done, and it would have been found. God wants me to find Him, and I ask Him to help me in my search that I may find Him, and yet I remain with so little of God in my life. If I go on asking and asking, searching and searching, He will be satisfied: and as for finding Him to my comfort, I have more of that than I deserve. In this, as in everything, may His holy will be done.

2. *Praise* means faith, and appreciation, and love, and the desire to show forth in every way¹ that loving appreciation. Faith presents God's goodness as infinite, so it can never be valued as it deserves, and as for lovingly showing how we prize it, it would be little if every single thing we do took the form of praise. The desire of praising God must be increased within us in every way, if we wish to praise Him to the utmost of our power. And to long to praise Him as He deserves, is after all our best praise.

It is grand to have the Exercises beginning with praise, for this is God for His own sake, to which we are brought in the last point of the last contemplation. It is taking for granted that we know Him and love Him, before we turn to ourselves at all. Let us throw ourselves as much as possible beforehand into His praise, because He is good, and all that He does is good, because He loves me and helps me in everything that is good for me. *Laudate Dominum quia bonus, quia in æternum misericordia ejus*—"Praise the Lord, because He is good, because His mercy is for ever."

I think I can say with perfect truth that I am profoundly and entirely content with all that God has done for me and all that He wills of me. I would not have anything changed in it, till He wants it changed. But alas! I assent to His will instead of doing it. I am content with it, without co-operating with it. I float in it, and do not swim with it. I am like a stranger in a charming country, full of admiration of it, but outside its life. I go on with my own ways instead of forming myself to the better ways about me. It is a strange thing to be able to do, or desire to do, what is wrong or imperfect, without interiorly feeling that it is contrary

¹ See the use of the word *praise* at the end of the Third Degree of Humility.

to the will of God; to awake to it, and to become conscious that God's will is very different, and yet not to have felt pain in such an exercise of self-will. What can be more sad than to be in God, even contentedly, yet to behave like a stranger to Him, and so to live?

3. External and superficial *reverence* is hardly reverence at all. It must penetrate to the inmost depths of the heart. *Confige timore tuo carnes meas*; pierce me through and through to the very marrow of my bones. God must be revered in all places, because He is everywhere; in our very inmost hearts, because He is there. It is the second point of the last contemplation. But He will not be so revered in our hearts, unless we see Him there. Faith and humility—these are the component parts of the reverence that enables us to worship God within us. He does not come and go. He is always there, and we must therefore pay Him unceasing homage. All that we can give falls short infinitely of what His Majesty deserves at our hands, so that He must have all that we can give.

4. My *service* is to do Thy will, my God. But it is not a real service unless I mean it. I must do God's will because it is His will, not because it happens also to be my will. How little I seek God in what I do! Sometimes I do His will without thought of Him, and for this reason sometimes I do what is not His will, without intending to go against it.

What is wanted is to do it in the spirit of submission. Without this it is hardly *service*. It must be done, because I belong to God, because I have no right to anything independent of Him, because a slave has no right to a will of his own, and I am God's slave and loving servant. This is the opening for mortification by going against one's own will. This is the opportunity of practising the Presence of God, by being on the

watch to discover His will. This is in all things to seek God.

5. As to *contemplating* God in all things, I seem to have no difficulty in seeing Him in them whenever I look ; but I fail to look. How do I come to forget the most important thing of all ? Amongst creatures, I can imagine such a result coming from extreme familiarity, but with God the necessary consequence of familiarity would be absorption in Him. To see Him in everything would be a necessity of life, when the sight of Him brought home to the soul His majestic superiority. My state looks sadly like knowledge without love, or with very little. My love consists in being absolutely content with God and all He does and says. More than this is wanted to see Him in all things, something active rather than passive, some eagerness to seek Him, to find Him, to reach Him everywhere and always. More of personal intercourse is needed. My thought of God resembles that of astronomers respecting the sun. They analyze his rays and they measure his spots, but they do not go to the sun. But what is the use of my life if I do not go to God ? Certainly it is not God who is unwilling that we should go to Him, for He has come to us. When God has worked out the marvel of the Blessed Eucharist day by day for me, He could not well do more to show His condescending desire of close intercourse with my soul. I have now in this retreat to set myself seriously to learn not to starve in the midst of plenty. It seems as though it should be very easy to be familiar with God all day long, when He Himself makes the first advances, and passes over infinity to be where I am ; but He never meant that the sense of His nearness should bring only a cold contemplation of Him to my soul. Yet how can sight and love be separated ? Love

calls on us to search and find, and that which it will find will be more love.

6. Creatures are as *means to an end*, and God is that end. Now of creatures at the present moment the Exercises are the most important for me. They are my means to come to God. By them, as St. Ignatius says in the 1st Annotation, when inordinate affections have been cleared away, I must seek and find the Divine will in the disposal of my life for the salvation of my soul. He meant, no doubt, seeking and finding the will of God in one's vocation and state of life. But the same process will enable me to find God in my vocation. To find one's vocation over and over again, does not mean that search has been made for it in doubt as to where or what it is. The search is for its spirit, and on this the Exercises will ever throw fresh light. I am not searching for the Divine will that I may discover it, but that I may attain it. And certainly this requires at least as good dispositions in coming to the Exercises, and as much fidelity in making them, as if I were doing so for the first time, in order to find my vocation.

These two things St. Ignatius takes for granted will be attained in the Exercises, (1) the taking away from the soul of all inordinate affections. In the Foundation he says, "We must *make* ourselves indifferent," but when he comes to the Election, at the end of the Second Week, he says that we must "*find* ourselves indifferent, without any inordinate affection." By that time we must have made ourselves indifferent, or in other words, have brought ourselves to be in the second of the Three Degrees of Humility. And (2) in the Exercises we are not only to seek, but to find the Divine will; and it is characteristic of St. Ignatius that he should take for granted that when found it will be followed. This, says

Father Roothaan, he beyond doubt will do, who has set himself free from inordinate affections.

7. A visitor took up all the time.

8. *Indifference*.—At this minute there is nothing that I desire to have or that I fear to lose. But may not this be because such care is taken of me, and I am tried so little? It is easy to feel indifferent when there is no prospect of having to do anything very repugnant or very humbling.

Indifference would seem to be a perfect readiness to obey in anything. It is the spirit of obedience in its perfection, ready to obey with the greatest promptitude, spiritual joy, and perseverance. Or, which is precisely the same thing, it is the readiness to embrace the Divine will, be it what it may. It speaks more of removing obstacles than of active conformity, but the detachment it involves cannot be attained without mortification, and the mortified man will not only be detached from creatures and from self, but he will be ready to make God's will his own, even in things that are difficult to flesh and blood. Alas! the unmortified man is not indifferent, and still less ready to do God's will. He has not *made himself* indifferent, for this can only be done by mortification. Therefore St. Francis Xavier's *Vince teipsum*—"Conquer thyself," comes in here, that of which St. Francis said, *Hoc enim didici a magistris et Patre meo Ignatio*—"For this I have learnt from my teachers and from my Father, Ignatius." Self is the obstacle, self the sole difficulty. *Ah, Domine, ut vincam meipsum propter Te*—"O Lord, that I may conquer myself for Thy sake."

9. * *Desiring only and choosing those things that most conduce to the end for which we were made*. It is surprising how little use is made of these words in retreats. In a first retreat that is natural, for their sense is undeveloped,

and not even suggested. But in later retreats we know all that is coming, and we should seize the opportunity, thus early presented to us, of *desiring only and choosing* the most perfect. The Third Degree of Humility, the closest following of our Lord, the resolve to be eminent in His service, may all enter in here, and be renewed without delay. Nor is this against the 11th Annotation, which says that the exercitant in the first week is to know nothing of what he is going to do in the second; for all that St. Ignatius there means is that we are to get all the fruit possible out of the first week; as he says, just as if we expected to find no good in the second. A man is not to say, "I shall come to that by-and-by, so I need not trouble myself about it now." The Annotation, therefore, advocates our using our precious knowledge to get as much good as we can from the stage of the Exercises that we have reached, and we are not to say, "That will come in the second week," when we can get it in the first, and better still, in the second too.

But even in a first retreat, and taking our knowledge only from the Foundation itself, the desire and choice of what *most* conduces, must mean very high perfection.

"Indifference is the suspension of the will, which is not inclined to choose one more than the other of two contradictory things, both of which are lawful and neither of obligation or more conducive than the other to the glory of God." Such is Père Genis' definition. But the rule for the use of creatures *tantum quantum* makes it plain that this indifference must cease, not only where a precept determines it, but where our knowledge of God's will respecting either our salvation or perfection shows which best promotes our service to Him. Perfection is implied in the above rule, and explicitly expressed in the words *quæ magis conducant*.

Père Genis continues: "Indifference is, therefore, not in the sense or concupiscible appetite, but in the will. It must not be confounded with insensibility, apathy, or careless recklessness, but it is compatible with sensibility, though this makes it more difficult. So it is good to take steps to diminish the sensible propensity to those things about which we have to be indifferent."

He continues his explanation thus: "Antecedently to the knowledge of the fitness of anything to our end, or of its opposition to that end, indifference consists in our neither desiring nor despising it: and, if the thing be accessible, in neither taking and receiving it nor removing or refusing it, but being altogether passive about it.

"This must be in the will, but so efficaciously that we should strive to repress the interior affections which are contrary to these dispositions, or at least their exterior manifestation. This is *making ourselves* indifferent, by conquering our natural inclinations for and our natural alienation from created things, which inclinations and alienations make indifference difficult."

The following are the motives that should move us to practise indifference, as given by Père Genis:

"1. To desire or choose a thing without seeing that it is useful to our end, is to desire or choose that thing for itself; or which is the same, to rest in that thing as in our last end. It is therefore to have a created thing as our last end, which is an enormous inordination. The last end is that beyond which there is no other, or which is subordinate to no other end.

"2. As such a desire and such an election depends on our present affections and feelings, and as these affections and feelings are very changeable, it follows

that our way of acting, which is governed by our desires, will be very changeable and various.

“3. These desires and elections must be the source of constant inquietude, fears, and pains which rob the soul of its peace. For we not only can never know that we shall obtain what we desire, but we cannot even be sure that we shall retain what we have.

“4. They involve a great danger of falling into sin. The more we are accustomed to cling to things for their own sake, that is, for their physical manner of existing, the more difficult it is to abstain from them. When we have to abstain from them under pain of sin, we shall find ourselves very weak in resisting the temptation to transgress the law of God.

“On the other hand, from the exercise of this indifference many and great advantages result.

“1. Man accustoms himself in all things to subject the appetite to the domain of reason, and so in a certain degree he is constituted afresh in that blessed condition in which our first parents were constituted, and he thus imitates the way in which the angels, and God Himself, act. It is therefore glorious.

“2. And it is also useful, for by persisting in this exercise, both the understanding and the will gain greatly. The understanding judges far more wisely in all things, as it is free from those prejudices which come from the inordinate love or fear of creatures, whereby the mind is so hindered from the use of reason. The will attains great power and firmness in holding to the path of virtue.

“3. As man abstains from such inordinate desires because he is directing all his actions to the attainment of his End, that is God, he perpetually exercises virtues of all kinds, and so is very pleasing to God, from whose goodness he cannot fail to receive many graces.”

Lastly, Père Genis gives four means for acquiring indifference.

“1. As to things from which we cannot abstain, we should go more slowly to those which naturally please us, and more promptly to those for which we have a natural dislike. Again, we should lessen the use of the former both in quantity and time, and we should lengthen or increase the use of the latter in both respects.

“2. Whenever we detect an inordinate affection to anything in ourselves, by the fear of losing what we have, or by a longing for what we have not, we should do all we can that the one may be taken from us, or that we may not obtain the other.

“3. Let us refrain from all useless thoughts about the things to which we are unduly affected. And when we are moved by too great a desire or fear respecting such things, we should elicit with our whole heart an act of resignation to the Divine will.

“4. We ought to manifest every inordinate affection to our Superior or Spiritual Father.”

This comment on the Foundation seems to me admirable. It is seldom that one finds Indifference satisfactorily treated.

10. Indifference is

1. To be without any inordinate affection: *Invenire me indifferentem, sine affectione ulla inordinata*—“To find myself indifferent, without any inordinate affection.” (1st Method of Election, 2nd Point.)

2. Not to lean more to one thing than to its opposite: *ut non sim magis inclinatus ad acceptandam rem propositam quam ad eam relinquendam, neque magis ad relinquendam illam quam ad acceptandam.* (*Ibid.*)

3. To keep the will like a balance-rod before anything is put into the scales: *Ut me inveniam veluti in stilo statera [in æquilibrio].*

4. To have the will ready to turn to the greater glory of God: *Ad sequendum id quod sensero esse magis in gloriam et laudem Dei Domini nostri et salvationem animæ meæ (Ibid.): Ita ut causa desiderandi vel tenendi unum vel alterum sit solum obsequium, honor et gloria suæ divinæ majestatis. (Annot. 16.)*

It is thoroughly worthy of remark that St. Ignatius in this 16th Annotation, which precedes the Exercises, gives exactly the same means of attaining indifference which he prescribes later in the Golden Note *post Binarios*, which always makes so deep an impression as exacting from us the loftiest perfection and conformity with God's will. The more the Annotations are examined, the greater is seen to be the perfection required in those who come to make the Exercises. The less surprising it therefore is to discover that the Foundation contains the highest perfection, though standing necessarily in need of development and explanation. This also accounts for the way in which St. Ignatius contents himself with returning to the Foundation, when he comes to the *Præambulum ad electionem*. If the Foundation contained a less degree of perfection than the Third Degree of Humility, St. Ignatius would be throwing cold water on the fervour with which he has led the exercitant to desire the highest perfection, if when he comes to the Election, which is the climax of all and the very end for which the Exercises are made, he then went back even to the Second Degree of Humility. He there says that "the eye of our intention must be simple, looking *solely* to the end for which I was made, that is, the praise of the Lord our God and the salvation of my soul," and that my choice in this Election "must help me to the end for which I was made." My Election, like any other creature, is to be to me solely the means to my end. And St. Ignatius there

adds: "Nothing, therefore, must move me from taking or leaving those means, but *only* the service and praise of God our Lord and the eternal salvation of my soul." No one surely can doubt that when St. Ignatius here says *unice* and *solum*, he refers back to the *unice desiderando et eligendo* with which the Foundation ends. In the Election it cannot be doubted that he means the exercitant to choose what *magis conducatur*, though he does not say so, except so far as it is contained in the *unice* and *solum*. So in like manner (against Father Nonell, pp. 35—37), the *tantum quantum* and the *indifferentia* of the Foundation really contain the *magis*. All that St. Ignatius has done, by the time he gets to the Election, is to have developed the perfection contained in the *tantum quantum*, and the *indifferentia*, with their rider *unice desiderando ea quæ magis*; he therefore quotes them again in the Preamble to Election.

II. Repetition 1st Part.

1. Man was and is nothing of himself.

He has received and now receives from God alone all he possesses.

All that he is, all that he has, all that he can do, is preserved to him by the continual action of God.

Therefore God is his Lord, and that lordship is essential, universal, absolute, perpetual.

And he depends upon God altogether, only, always, essentially, inevitably.

2. Man is made to praise God, to procure His glory.

(a) because God can and is obliged to exact it,

(b) because God is entirely worthy of all glory,

3. Man is made to revere God,

(a) because of God's supreme excellence and Majesty,

(b) because man depends entirely on His authority.

4. Man is made to serve God,

(a) because we are His slaves, and must serve Him,

(b) because we are His children, and must do His will.

5. Reason tells us that our eternal happiness depends on the way in which we shall have fulfilled our duty towards God. Fulfil the duty, and the happiness cannot be frustrated.

6. Creatures subject to man. Man truly great.

(a) Hence our own dignity, true self-respect ;

(b) respect for children, however ignorant, poor, deformed.

7. If man serves creatures, they become his end ; as do riches to the covetous, honours to the ambitious.

8. Creatures made for man, that is, for his good. None can really hurt him ; indeed, all are made to help him. But he must look to see how.

9. They help man by having God for their last end,

(a) in showing Divine perfections to a creature like man that can see them. God was not content with irrational creatures only.

(b) in being used by man for God's glory,

(c) in serving Him with opportunities of sacrifice and self-denial, to God's honour, either

(1) necessary, or (2) voluntary.

12. *Tantum quantum.* All creatures do not help in the same way. Rule indicates

(a) which are to be used, by reason enlightened by faith,

(b) in what measure,

(c) and for how long.

Now that, by the help of Père Genis, I have come to see better than I think I have ever seen before, the whole bearing of the Foundation, I come back to myself

and my own want of indifference. It seems to me to have a common origin with my distractions in prayer. I go off impulsively, or I am led off by my own levity and instability, to act without thinking of God's will. Just as Saul went to war without consulting God, and just as the Three Classes have come by their ducats "not purely and duly for the love of God alone," so I fear that my wandering mind is the cause of innumerable inordinations in my life. Alas, they pass and I think no more of them. All the Three Classes "desire to find their Lord God in peace," but my peace is not disturbed by such actions which are done without special reference to His will. A volatile nature that flies easily from one subject to another can hardly hope for much improvement in the very fag end of life, when the powers of the soul are weaker than they were and are gradually weakening. The best practical remedy seems to lie in the improvement of general intentions, by which all my actions may with greater frequency and intensity be referred to God. Habitual intentions are vastly inferior to actual, but they are much better than none.

13. * *Three Sins*.—In reality this is meant to be a meditation on the First Prelude, the fruit of which is gathered from the Second. First Point, the deposition of reason and faith by the passions, or the subjection of the soul to the body. Second Point, the consequent degradation of the whole being. Third Point, the application of these two considerations to each of the Three Sins, along with shame and confusion drawn from each on the revolution that has overthrown my soul and the degradation that has followed in consequence. Those circumstances only should be taken into the meditation which illustrate these Points, and so lead to the fruit desired. Hence the particular

temptation which preceded the Fall of Angels and of Man is irrelevant. To meditate on the Fall in order that we may learn how to resist temptation belongs to the Second Week of the Exercises, and might accompany the meditation on the Temptations of our Lord. That a whole meditation can here be made on each point, St. Ignatius shows in the 19th Annotation.

First Point. 1. In the Angels, reason dethroned by the insane desire to dethrone God and to be free from an eternal subjection to Him.

2. In Man before the Fall, the reign of enlightened reason shown in the use of creatures in Paradise.

3. In Fallen Man, the consummate unreasonableness of perseverance in sin until death. His folly lies in that declaration of war against God, which is made in a single sin; how much more in many renewals of hostility in many sins, though fewer than mine.

Second Point. 1. In the Angels, degradation all the greater from their original nobility; the inrush of malice and ungrateful hostility to God; the degrading powerlessness to amend; the shameful occupation of deceiving and perverting mankind.

2. In Man, shame to be the brood of the serpent instead of the sons of God; to have lost self-mastery and to be the prey of every passion; to be the perverter of Creation, and the robber of the glory of the Creator; to deliberately prefer to be unlike God and as far from Him as possible.

3. In Fallen Man, shame to have trodden under foot the Precious Blood and to have crucified afresh the Son of God; to have shown ingratitude for benefits inconceivably great, and to have refused the love of God when presented in the most touching form; to have preferred instead the service of the devil, who has never done him any good but endless harm with the

deepest ill-will; and to have chosen devils for the companions of his eternity.

Third Point. *Application to myself.*—The sin in them that is so foolish and degrading, is the very same in me. I have had the stupidity to shape the course of my life like the senseless reelings of a drunken man; I have been stupid enough to waste the most magnificent lights and graces, and to prefer my foolish fancies to the Truth of God. To think that I am not yet cured of the folly of it!

Convinced that it is folly, yet to persevere in it is degradation enough. A brute with its instinct would not do that. Not *inter* but *infra bruta animalia*, and this though created to be their Lord.

No created intelligence can arrive at an adequate knowledge of the malice of mortal sin. God alone knows His own Majesty, His own sovereign rights, the conditions of the creature, the laws and limits of justice and mercy. God teaches us by His words and by His acts the hatefulness of sin, that we may have the greatest horror of it. The acts of God impress us the most; therefore St. Ignatius puts these before us to create in us the horror of this evil in ourselves.

Yet mercy is always present with justice in God. St. Thomas, 1a. q. 21. a. 4. ad 1. *Ad primum dicendum quod quædam opera attribuntur justitiæ et quædam misericordiæ, quia in quibusdam vehementius apparet justitia, in quibusdam misericordia. Et tamen in damnatione reproborum apparet misericordia: non quidem relaxans, sed aliquantulum allevians dum punit citra condignum*—“Some works are attributed to justice and some to mercy, because in some justice appears more strongly, and in some mercy. Still mercy is found in the damnation of the wicked, not indeed remitting, but somewhat alleviating: inasmuch as He punishes without going to the extreme that might be

exacted." What then must the malice of sin be, if the punishments of Hell as revealed to us by our Lord Himself are less than sin deserved? (Cf. Psalm lxxvi. 9; St. Thomas, Suppl. q. 99, a. 2. ad 1.)

In the Three Sins there is a gradation in the dear-ness to God of the creature and of the favourable-ness of their position to avoid sin. We learn from it that even where the helps are greatest, sin may be committed, and even those once the dearest to God may be punished. The religious and the priest are very dear to Him, but they can sin, and their sin is the more terrible.

14. *My own sins.*—Nothing so much my own as my sins. In everything else God has the greater part, but in malice He has no part at all. Is there much to be proud of? Yet I usurp what is God's and throw the fault of my sins on some one else. So Eve said: "The serpent deceived me," and Adam: "The woman whom *Thou* gavest me, gave me of the tree and I eat," as if there was any malice of Adam's own sin except in "I eat."

After the Foundation, St. Ignatius at once applies the subject to ourselves, but here we ourselves and our sins are the subject of meditation. *Tu es ille vir*—"Thou art the man."

The *number* of my sins is brought home in the 5th part of the 3rd point,* *Quasi ulcus et apostema unde pullularunt tot peccata et tot nequitiae, ac venenum tam turpissimum*—"To see myself as an ulcer and abscess, whence have issued so many sins, and so many iniquities, and such very vile poison." And again in the 5th point, in which all creatures that I have misused continue to serve me.

Recall what you felt after having committed or when you came to confess your first mortal sin. It

ought to have been greater after the second, and it was less, because sin obscures the intelligence and hardens the heart. What then is the result of a habit?

Father Roothaan in the notes of his own retreat for 1830 has this splendid light: "Out of meditation I understood that there was no use in desiring to suffer and be despised, unless I myself should truly and heartily despise myself, and know myself to be vile and the vilest of all, the most unworthy and the worst of all, and that most interiorly, not only with a pious will, but *with the persuasion of the understanding*. Without this disposition of soul, all things, even the most splendid, are subject to illusion, all the more dangerous because it is apparently very holy. So I must constantly pray, *Domine, noverim me*—"Lord, may I know myself," and I must not trust to lights obtained in meditations, nor must I believe that I have had any success in prayer, unless I rise from it truly and interiorly more humble, that is, more thoroughly convinced of my extremely vile vileness and unworthiness."

What is this but the very truth? God has let me *be* the lowest of the low, that I might know without possibility of doubting that I *am* the lowest of the low. There are not many for whom He has done more, and there are few that have given Him less. He has always treated me like a spoiled child, and I have treated Him like a spoiled child. To call me a beast would be to pay me a compliment, but how should I take it if any one were to call me so? To know myself to be really the lowest, and to treat myself and expect to be treated as if I were not, is really too detestable. The more detestable, the more reason for trusting our Lord with my whole heart and soul. *In Te Domine speravi, non confundar in æternum.*

15. *The triple colloquy.*—I am to ask for the grace in regard of

1. My sins—to know and detest their gravity, number, and duration; their foulness and malice; and this in spite of all the graces that I have received.

2. My Inordinations—I have been guided neither by reason nor by faith, but by my inclinations, impressions, and caprices. I have not lived to do the will of God. May I feel, abhor, amend, put in right order.

3. My Worldliness—judging as the world judges, from human respect, without reference to God, from self-love, from pleasure of the moment, and with disregard to consequences except as they effect my position in the world. May I abhor this spirit, and remove all its manifestations from me.

These are necessary graces. If we ask for them as such, we are sure to obtain them.

16. *Hell.*—I have deserved to be there now, and if I am not there, I owe it to God, as if He had suspended His own law and the nature of the case, and brought me back from Hell to life and the hope of salvation. He has rescued me from the tyranny of the devil, as truly as He brought Israel out of Egypt. What feast can I keep as my pasch, to give God thanks for my deliverance from a worse tyrant than any Pharoah?

17. **The Kingdom of Christ.*—Père Genis complains, and as it seems with reason, that Father Roothaan has injured this meditation by the introduction of the miraculous in the parable of the Earthly King. St. Ignatius means the comparison to be a *fortiori*, and indeed he says so plainly: “If we think such a call on the part of an Earthly King worthy of consideration, *how much more* worthy is it when coming from Christ our Lord, the Eternal King.” But the more the circumstances of the call of the Earthly King are elevated

by the intervention of the miraculous, the nearer the two calls are brought to an equality, and the less the effect of the comparison. Men now enlist under an earthly sovereign, though there is but a hope and no absolute certainty of victory, and though there is the fear and even the probability of death in the campaign, so that, though they may be sure of posthumous honours at least, they cannot be sure of a share in the victory. If under such unfavourable circumstances men enlist, and some behave like heroes, how much stronger is the force of Christ's invitation.

We should therefore omit the Divine promise of victory, and the further promise that all shall survive—that there may be wounds, but that no one shall die. Such a promise has no counterpart in Christ's campaign, for in it men can die, not through Christ's fault, but their own. "Those whom Thou gavest Me have I kept, and none of them is lost but the son of perdition." (St. John xvii. 12.) Even the fact that the King is the elect of God does not appear in his proclamation, which begins: "It is my will to bring into subjection all the land of the infidels." He can be the elect of God without having any special orders from God to undertake this expedition. He himself in his own conscience believes it to be for the glory of God. If he had special orders from God, he would begin by saying so. When we retrench all these suggestions of the miraculous, we not only make the meditation more forcible, but we restore it to the state in which St. Ignatius left it.

One thing St. Ignatius has introduced into it, which takes it out of ordinary experience. It is that all princes revere and obey this King, and all Christians are subject to him. The first reason for this evidently is that, as he can call into the field the forces of all Christian kings, not as allies, but as vassals, the hope

of victory is rendered extremely strong. This is wanted to remove from the minds of all to whom his invitation is addressed, any doubt of the result. He may safely promise them that at the end they shall share in his victory, as they shall have shared in his labours.

The second reason for this earthly supremacy is to bring out more clearly the character of the King. One so great as he is, need not go out to battle in person, still less need he humble himself to the level of every soldier, in order to induce his subjects to enlist. If he does this, he does it not out of any necessity, but for the love he bears them. His greatness and power show that his offer to every one is not made because he needs the concurrence of any, but that they may themselves be the gainers by taking part in his campaign.

Without the miraculous, there is, in consequence of the immense power he can bring to bear, such a moral certainty of victory, and such a diminution of the danger of being killed, that every one is moved to enlist. This enables St. Ignatius to eliminate with scorn the whole class of those who look to their present ease and comfort, and to pass over the class of those who when they have enlisted turn out bad soldiers and are either shot as marauders or driven out of the army. At all events his attention is exclusively given to those who become good soldiers and to those who are eminently good.

By omitting all mention except contempt for those who remain behind, St. Ignatius escapes the difficulty of the women and children who are not included in the invitation of the earthly king, though they are in that of the Heavenly. As the meditation presents itself only in the choice of two dispositions, both of which are good, they feel its force as much as anybody else.

In giving two dispositions only, and leaving out those who enlist but are slothful, cowardly, unfaithful, unworthy, St. Ignatius seems to name the inferior of the two, in order to define and present more vividly to the eye the higher and nobler. Without the Second Degree of Humility and its loftiness and sanctity, we should never appreciate rightly and adequately the Third Degree. The lower dispositions of those who have judgment and reason will come in useful for those who are not to make the Election but a reform of their life in the world, * *Ubi non habent locum vel valde promptam voluntatem faciendi Electionem*—"Where they have not the occasion or a very prompt will to make an Election." But even they are not told to consider whether they will be content with any dispositions but the highest, for they are to apply the rules of Election to various points that are undecided in the state of life which they are not thinking of leaving. It is remarkable too that it is to these who remain in the world that St. Ignatius addresses the great words: "Let every one think that by so much he will make progress in all spiritual things, by how much he has put off his self-love, and will, and personal advantage."

In the Kingdom of Christ the chief aim of St. Ignatius is to produce the highest dispositions, and these he simply takes for granted in the Colloquy. What Colloquy are those to make who content themselves with less than the highest? But the mention and description of those who give themselves entirely to their work, is most useful to such as strive for the highest, for they are to look carefully to see that they really have the lower dispositions which are in themselves admirable, and which it would be the supremest folly to take for granted. But it is plain all through that St. Ignatius has his heart set on obtaining the best dispositions possible.

Taking then nothing that St. Ignatius does not give, but borrowing from the application, the parable of the Earthly King consists of these three points.

I. *Persons.*

The King.

His rights.

- (a) By inheritance,
- (β) As maintained by his own wisdom and power,
- (γ) As chosen by God for supreme rule.

His qualities.

- (a) His skill in government and in war.
- (β) He is a perfect follower of Christ :
- (γ) Perfectly just and fair,
- (δ) Wisely indulgent and kind,
- (ε) Brave and fearless,
- (ζ) Wondrously condescending.

The King's subjects.

- (a) The cowardly and slothful—contemptible.
- (β) The bad soldier—*négligeable*.
- (γ) The good soldier—admirable.
- (δ) The hero—after the King's own heart.

II. *Words.* Invitation to join in his war.

Its necessity.

- (a) The injuries already caused by the enemies of the Christian Faith.
- (β) The ruin impending if they are not subdued.
- (γ) The benefit to the enemies themselves.

Its prospect of success, from :

- (a) The combined forces of all Christian princes.
- (β) The unity of plan and undivided command.
- (γ) The warlike skill and valour of the King.
- (δ) His personal insight into every detail.
- (ε) The courage which his presence inspires into his troops.

(ξ) His knowledge of the enemy's tactics and country.

(η) His previous victories.

Its advantages.

(α) Unusual hope of victory.

(β) Diminished fear of being killed.

(γ) The gain of marching and fighting under the King's own eye.

(δ) The being treated exactly as he is treated.

(ε) The sharing with him in the fruits of victory.

III. *Actions*, for in these the answer of the subject is given.

The good soldier gives himself entirely to hard work.

The hero

(α) gives not himself only, but the things and the people that belong to him, *sua et suos*, to the services of the King in an absolute spirit of sacrifice.

(β) Asks and expects the most dangerous posts, the forlorn hopes, the severer hardships, for there he will find and please his King.

(γ) Looks not only to repel attacks defensively, but to assault actively the enemy, wherever he finds him.

18. *The Application.*

1. Christ is our King.

"Lord of lords and King of kings." (Apoc. xvii. 14.)

"Christ the Prince"—*Christus dux, i.e., Rex unctus*. (Daniel ix. 25.)

"Behold thy King will come to thee, the just and saviour: he is poor and riding upon an ass." (Zach. ix. 9.)

“Art Thou a King then?” asked Pilate, and our Lord answered, “Thou sayest.”

“Of whose Kingdom there shall be no end.”
(Nicene Creed.)

His rights.

(a) By inheritance. *Filius Meus es Tu, Ego hodie genui Te.*

(β) By His wisdom and power. “I have finished the work Thou gavest Me to do.”

(γ) By Divine election. “The chalice My Father hath given Me.” “As My Father hath sent Me.”

(δ) By victory and by purchase. “The Church which He has acquired by His own Blood.”

His qualities.

(a) His skill, infinite wisdom.

(β) All justice and tenderness and courage and condescension come from Him.

2. The war against our enemies as well as His.

Its necessity:

(a) The harm done by mortal and venial sin, inordination, the world, the flesh, and the devil.

(β) The ruin impending eternal and final.

(γ) Those who have joined themselves to the devil may be won over to God.

Its certainty of success.

(a) “He that is with us is more than he that is against us.” And besides, our Lady, the angels, the saints in Heaven, the good on earth, the Church.

(β) God in all obedience.

(γ) Infinite wisdom guides us.

(δ) Our Lord’s will in smallest details.

(ε) *Omnia possum in Eo qui me confortat.*

(ζ) More than simply knowing the enemy, "we are not ignorant of his devices," he cannot move against us without permission.

(η) *Confidite, ego vici mundum. Resistite diabolo et fugiet a vobis.*

Its advantages.

(α) Victory certain independently of us.

(β) Our own fault, not Christ's, if we are killed. Deserters are received again and restored to their ranks.

(γ) Incessant reference of everything to Him.

(δ) He is more hardly treated in everything than we.

(ε) *Si sustinebimus et conregnabimus.*

3. *Actions.* The application speaks for itself. The terms apply exactly.

Eternal contempt, even in his own eyes, for the slothful coward that will not fight God's battles, whether he refuses to take part in the war, or deserts it when undertaken.

The good soldier cannot give less than his whole self, and he shrinks from none of the proper work of a soldier.

The hero sacrifices all he has, looks for pains and dangers, seeks out the enemy, and is rewarded by the love and favour of his King. (Our Rules 11 and 12.)

A deserter received back into the royal army might naturally expect that his King would look at him with mistrust, and would watch to see whether he ever showed any symptoms of falling away as he fell before. But Christ our Lord shows no such distrust. St. Peter is still the Head of His Church after his fall as he was before. The goodness of our Lord to the poor penitent and His generous confidence and forgetfulness of the past, are the best means conceivable for arousing in a feeble soul the most zealous and persevering fidelity.

19. *The Incarnation.*

1. Its necessity. 2. The manner of it. 3. Its fruits.

(a) The miserable state in which man would have been if there had been no redemption.

(a) Without grace or hope of the vision of God.

(β) Sunk in sins, unlike in circumstances, alike in pride.

(γ) Destitute of help, sinking into Hell.

Thank God for being born after, not before, the Incarnation. Entertain a zeal for souls that have not all its helps.

(b) God could have forgiven without the Incarnation, but this is the most effective method of restoration.

(a) Debt of Divine justice paid, and inexhaustible fountain of grace opened.

(β) Men had forgotten the way to Heaven, which Christ teaches afresh by His example.

St. Thomas says that the necessity of the Incarnation is moral, not absolute.

2. The manner of it. God would have the world, which had fallen by pride, restored by the humility of His Son. Those who co-operate in the mystery show the same virtue.

(a) First Degree. St. Gabriel rejoices in the higher gifts bestowed on a lower race.

(b) Second Degree. Our Lady would remain in lower state, when offered a higher one.

(c) Third Degree. Our Lord descends from the highest state possible to one infinitely lower. *Qui cum in forma Dei esset, rapinam non arbitratus est esse se æqualem Deo, sed semetipsum exinanivit, formam servi accipiens.* (Philipp. ii.)

3. Its Fruit—end of all evils, beginning of all good.

(a) What remains of consequences of sin is all turned

to means of good, *i.e.*, disease, death, concupiscence, temptation, devils, Hell.

(b) Honour to our race, that Christ took not on Him the nature of angels, but took on Him the seed of Abraham.

(c) Fount of graces by the sacraments, and of merits to our good intentions.

20. *The Nativity*.—The Blessed Virgin and St. Joseph have the joy of the first sight of our Lord, and so are rewarded for their ardent prayer when tired by the long journey, and especially by the search for shelter in Bethlehem. [The stable and the crib furnish the best place for learning how to do our spiritual duties with fervour.]

21. *The Hidden Life*.—They lived with Him and He was in the midst of the Holy Family always. Even when they were temporarily separated and He was out of their sight, He was no less with them in spirit. Why cannot I remember that Jesus forms one of every company I am in? By faith in His Presence I may sanctify my life, as Mary and Joseph sanctified theirs. He sees everything, hears everything, is there to speak and to be spoken to. Why should I look on it as if He were only with me to gather up the materials of my Particular Judgment? He gave Joseph and Mary no revelations of what was humanly wisest and best. They acted as they judged best before God, and He obeyed them in silence, even though He saw better things or better ways. But from His Sacred Heart there poured forth floods of graces for them, that they might praise, revere, and serve God in all things with perfection. He is as ready and desirous of giving His graces now as then, but He does not find equally ready and loving hearts to receive them. My life shall be

spent with Him, referring everything to Him, and drawing as largely as possible on His plentiful stores of grace. Why should I live alone, when I may always be with Him? The crowding up of the little house they lived in, did not throw Him more into the close company of His parents, than He is prepared to be with me.

See À Kempis, ii. 8: *Esto humilis et pacificus, et erit tecum Jesus. Sis devotus et quietus, et manebit tecum Jesus. Potes cito fugare Jesum, . . . si volueris ad exteriora declinare. Pauperrimus est qui vivit sine Jesu, et ditissimus qui bene est cum Jesu. Esse cum Jesu dulcis paradisus*—"Keep humble and in peace, and Jesus will be with thee. Be devout and silent, and Jesus will remain with thee. Thou canst quickly drive Jesus away, . . . if thou turn aside to external things. . . . He is wretchedly poor, who lives without Jesus; and he is exceedingly rich who stands well with Jesus. To be with Jesus is a sweet paradise."

Of what immense importance it is not to be *effusus ad exteriora*—"immersed in external things." The *exteriora* ought to be means of union with God, but they are not so if we go out from God to them. They must come in where I am with God, and then they too become *interiora*.

22. *The Loss in the Temple*.—The first time our Lord went up, and as His Mother could hardly have left Him, the first time probably that the Blessed Virgin went up. How she must have looked forward to this visit. The House of God with our Blessed Saviour in it must have brought the thought of the most perfect joy to her mind. The great trial of the Hidden Life, greater than the flight into Egypt, for in that He was with her, was to be associated with that first visit to the Temple after the Presentation.

Our Lord does what would have been wrong in another boy of His age. This is the first time, and till the time comes for His Public Ministry, the last, that He uses His Divine rights, and He does so without a word to prepare His parents for it, nor a syllable of instruction for their guidance in very difficult circumstances. No wonder that our Blessed Lady said, "Son, why hast Thou dealt so with us?" The reply that He had been about His Heavenly Father's business, did not make it clear, for though His Heavenly Father would have Him show Himself to the doctors, that would not explain why His earthly parents were not to be told. It must have been on this very thing that Mary pondered. It was a lesson of God's ways with men, He treats them as He judges best. They belong to Him entirely, and if He leaves them in the dark, it is that they may learn how completely they depend upon Him.

23. * *The Two Standards*.—If sin could be seen, what would be more frightful? But it does not seem so, especially in time of temptation. In like manner, the devil in time of temptation does not appear *in figura horrenda atque terribili*—"in aspect horrible and fearful," as St. Ignatius draws him, but this is his own true picture. The world hides him: our own desires hide him.

The devil is filled with despair, hatred, and anger against God, rage and envy against man. All this is usually hidden, but in our meditation we must see it. The fire and smoke conceal the devil, and we have fire and smoke of our own, under cover of which he can attack us. Smokeless guns are going to change the face of modern warfare; if only we could be smokeless, the devil would find it difficult to get at us.

The devil sitting, our Lord standing. The one attitude suits the domineering spirit, the other is the

more attractive. I wish our St. Augustine had stood up when the British Bishops came to him.

24. * *The Three Classes*.—This meditation is meant to complete the work of procuring that indifference without which it is not possible to make an election. The first thing is to ascertain whether there is any inordinate affection; the second, to remove it in this meditation, which, after all that has gone before, ought not to be difficult. The existence of an inordinate affection is ascertained by examining whether there is anything we would not leave, would not take, or would not do, if we knew that it was God's will. We are to see whether on any subject whatever we are in the first or second class. The remedy for any inordination that we find is in the Golden Note, in which we pray directly against our inordinate will, striving in the third class to put ourselves in the position of *actually*¹ going against our will. The sensitive feeling remaining may make God's will more difficult, and we will remove it, if we can; but we have got the necessary indifference, if we are really prepared to do God's will in this matter, whether we like it or not.

25. * *Three Degrees of Humility*.—It is very easy to feel yourself indifferent when you have all you want, and have no reason to expect anything you seriously dislike. If I have to go in search of what would cost me much, I must have recourse to my imagination, and then there is no limit short of the pains of martyrdom. God seems to treat me as a difficult subject might be treated, taken great care of, given his own way, and left without trials. Is this not a bad sign? Does it not mean that I should not rise to higher virtue, if so called upon?

26. * *The Third Degree of Humility*.—The Exercises lead to the poverty and contempt of the Third Degree

¹ See note, p. 113, *ante*. [ED.]

of Humility in the following manner. The exercitant is (Annot. 1 and Title) first to take away inordinate affections, and that done, to seek and find the will of God. The inordinate affections are taken away (1) by making oneself indifferent to riches and poverty, honour and ignominy in the meditation on the Foundation; that is to say, one is to keep the will in suspense about them till the will of God is known; and (2) by securing indifference in the meditation on the Three Classes.

The will of God is found respecting them

(1) By the dispositions in which a man comes to retreat, which we learn from

(a) St. Ignatius' description of an exercitant: "That he be not so set on anything, that he should seem hardly able to be removed from it, and brought to that equanimity which is necessary for the right treatment of this spiritual business with God." (*Direct. c. i. n. 7.*)

(b) "It will much benefit him who is receiving the Exercises, to enter upon them with a large heart and with liberality towards his Creator and Lord, offering all his desires and his liberty to Him, in order that His Divine Majesty may make use of his person, and of all he possesses according to His most holy will." (Annot. 5.) This is little short of the *Sume Domine et suscipe*.

(c) "To him who is less occupied, and who *desires in every possible way to profit*, let all the Spiritual Exercises be given.

(2) Poverty and contempt are brought before him in the Foundation to be regarded with indifference, which contains a hint that the will of God may require them.

(3) The Kingdom of Christ makes us love our Lord for being poor and despised for my sake; and

(4) The Third Degree of Humility makes us choose

them because they make me more like Christ, and pray to have them for His nearer imitation and closer service.

This last stage is very beautiful. It is exactly because poverty and contempt are repulsive that we feel the love of our Lord in taking them upon Himself, just as we admire and love the king who comes down from his high station and takes on himself the fatigues and privations and wounds of his soldiers. *Nonne oportuit Christum pati?* — “Was it not necessary for Christ to suffer?” How could He have been the physician of our souls if He had not done so? We love Him then precisely because He has shown His loving desire to save us, in a way that to our unspiritual eyes is evidently painful. When the love produced in us is of the highest sort, and St. Ignatius will not hear of our being content with anything less, then such a love of Him leads, in the Kingdom of Christ, to the desire to be as near Him as possible; so that, without knowing it, we desire the painful circumstances for ourselves in which He is. The Third Degree of Humility brings home to us very distinctly what these are, and thus, *volo et eligo*, I desire and choose poverty with Christ, who is poor, contempt with Christ, who is despised, rather than riches and honours. The indifference about them ends now, and there is no longer any suspension of will until the will of God be known. The will of God is known, and it is that I should know Him and love Him and so imitate Him, as I have asked in the petition of each meditation of the Second Week. This it is that *more conduces* to the end for which I was made, which even in the Foundation I was taught to desire and elect, *unice desiderando et eligendo quæ magis nobis conducant ad finem*. For what can *more* conduce to the praise, reverence, and service

of God than that we should be poor and despised, because the Son of God was poor and despised? What *more* than to be accounted useless and as a fool for Christ's sake, who was so held, instead of being accounted wise and prudent in the world? What can *more* lead to the salvation of my soul than to take the way to glory our Lord took, who was obedient unto death, even the death of the Cross, and who *therefore* had a Name given Him that is above every name. He sitteth at the right hand of the Father *as Man*, because He was crucified for us and suffered under Pontius Pilate. If we suffer with Him, we shall reign with Him, and share in all the triumph of His victory.

27. *The Agony*.—Our Lord was not the less holy because He felt such horror of His Cross that He prayed, "If it be possible, let this chalice pass from Me." And there was no imperfection whatever in His sense of separation from His Eternal Father. His manner of meeting desolation is the lesson we need. *Factus in agonia prolixius oravit*. So St. Ignatius says that, as in desolation it is very difficult to fill the hour of prayer, "the exercitant, in order to go against the desolation, and to overcome the temptations, must always remain a short time beyond the full hour, so as to accustom himself not only to resist the enemy, but even to overthrow him." (Annot. 13.) This is one of the forms of the *agendo contra* in the Kingdom of Christ.

28. *The treason of Judas*.—Judas learnt his avarice from his use of God's own things and from the office entrusted to him by God. Our Lord made him purse-bearer, and the moneys from which he stole were the alms given to maintain our Lord and His Apostles. He could not have been the traitor he was, unless he had been admitted into the intimacy our Lord bestowed

upon him. He had not the courage to go and tell our Lord about it, when he felt so tempted to steal, and thus at last it came about that, after having innumerable times hardened his heart against the inspirations of grace, at length, all the expostulations of the Last Supper were in vain. Yet it was very shortly after having allowed his desire for thirty pieces of silver to lead him to disregard our Lord's warning, that if he betrayed Him it were better for him never to have been born, Judas came to find out that the silver was worth nothing to him, and so he flung down the money before the priests, to whom he had so lately come with his "What will you give me?" He had used the most sacred confidences for his own purposes and sold his knowledge of where our Lord hid Himself to pray. How many sacrileges since then have come of Divine confidences, and what frightful misuse there has sometimes been of the loftiest offices!

29. *St. Peter's denial and conversion.*

1. Before the sin.

- (a) Self-confidence and presumption.
- (b) Neglect of prayer.
- (c) Occasion of sin.
- (d) Human respect.

2. The sin.

- (a) Its nature.
 - (a) The lie.
 - (β) The perjury.
 - (γ) The imprecation.
- (b) Its object, &c.
 - (a) Who is denied?
 - (β) By whom?
 - (γ) How and when?

3. The forgiveness.

- (a) Our Lord's known mercy.

- (b) St. Peter's confidence, Judas' despair through mistrust.
 - (c) Occasion becomes hateful.
 - (d) Hard that Peter cannot now go to side of Jesus.
 - (e) Pardon granted.
4. The excellency of St. Peter's conversion.
- (a) St. Peter's tears and sorrow all his life.
 - (b) His recourse to Mary.
 - (c) His humility and caution.
 - (d) His love, generosity, and labour.
 - (e) His martyrdom.

St. Peter learned confidence under the same circumstances in which Judas failed to learn it. He knew what to do when he found himself deep in a sin that he had never dreamed he could commit. If Judas had turned at our Lord's reproach, "Dost thou betray the Son of Man with a kiss?" he might have become a Saint like the other Apostles. But he did not know his way to the Heart of our Lord. He had been attending to himself instead of his Master, and he was ignorant of His Heart and its tenderness after his long intimacy with Him. Alas! that those who see Him every day, who know Him and His words and deeds, who even receive Him frequently, may know nothing of Him to their own soul's good. God grant to those who live with Him, the *intima cognitio*—the "inward knowledge," which St. Ignatius bids us to ask for in the petitions of the Second Week. It is the source of trust and love.

30. *The Crucifixion.*—*Iustitia et pax osculatae sunt*—"Justice and peace have kissed." (Psalm lxxxiv. 11.) That is, justice is done to His Eternal Father and love the most complete given to man. In the Crucifixion these two meet and are reconciled. In His love of the Father, and desire of His honour, our Lord was a

perfect Victim; in His love of man and desire of his good, He was a perfect Saviour. How great an evil is sin, beyond all punishments that the strict rigour of justice could exact from a mere creature. The Crucifixion is a Divine revelation of the gravity of sin in the sight of God. It tells far more than we learn from Hell. But it is also the impetration of graces for us, the greatness of which we may thus gather. And all this love for us when we were His enemies! (Romans v. 9.)

(a) I will love Him who so loved me.

(b) I will prize my soul for which Christ died.

(c) I will be faithful to the grace He bought for me.

(d) I will have zeal for all the souls He redeemed.

If God had forgiven sin without the redemption, we should not have had this revelation of the greatness of sin. God would die on the Cross that we might know what sin is, just as He would suffer so much more than was needed in rigorous justice for the fullest satisfaction, in order that we might know how He loves us.

31. Too tired.

32. In the invitation of the King in the Kingdom of Christ, St. Ignatius indicates the Third Week by following Him in labours, and the Fourth by partaking of the victory.

In the fourth point of the contemplation for obtaining Divine love, St. Ignatius indicates how my natural power is derived from God's Divine power, as the ray is from the sun and the water from the fountain. But the ray is part of the sun and the water part of the fountain. Nothing can be a part of God, but our natural powers proceed from Him, and represent in some degree something of His perfections. It is a beginning of God giving Himself to us in order to

transform us into Himself. If this is true of natural gifts, how much more true is it of those that are supernatural—of sanctifying grace, by which we are made partakers of the Divine Nature, of the Incarnation, and of the Holy Eucharist. If in nature we have the beginning of God's gift of Himself to us, how far these mysteries carry us on to the great fulfilment of it all in Heaven, when God will fully give Himself to us and transform us altogether.

After all, my greatest idea of God comes from my own nothingness, my infidelity to grace, my utter unworthiness. That while such I should have been the object of His thought and of His love from all eternity, that for my creation He should have brought His omnipotence into play, that He should by like power perpetually preserve me, that by His providence all things should work together for my good, that Christ should be born into this world for me, and that Mary should be His Mother and mine, that He should have taken my sins upon Himself and have died for me, that He should have ascended up into Heaven to prepare a place for me, that He should have supplied me so abundantly with His grace, making me a Catholic, and a priest, and a Religious, and a Jesuit—what a God is He, with His power and His compassion, His patience and His tenderness and His condescension !

The comparison is very striking between the fourth point of the meditation on my own sins and the fourth point of the contemplation to obtain love. It shows the different effect of the same thought in the purified and unpurified soul.

Consider who God is, against whom I have sinned, looking at His	Consider that all bene- fits and gifts descend from above, as, for example,
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attributes, comparing them with their contraries in myself: His wisdom with my ignorance, His omni- potence with my weakness, His justice with my ini- quity, His goodness with my malice.	my limited power from the Supreme and Infinite Might on high, and in the same way, justice, good- ness, pity, mercy, &c., just as the rays descend from the sun, and waters from the spring.
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CHAPTER XVII.

ANNUAL RETREAT, 1893.

Manresa, June 14.

To the greater glory of God and the good of my poor soul, to make this retreat, which may well be my last, as if I knew for certain that it is to be my last. In some sense it seems even more important to make it well, if I knew for certain that it was not to be my last. Life wants being put in order, and not death only. God is the end of my life as well as of my death, and to die well, when it is altogether well, is the completion of a work that has occupied all the life. In any case as good a retreat as possible, so as at least to secure a good death with a decent time preceding it, if death is at hand, and thus to give God, however late, some little bit of glory out of my creation; or better still, to have started afresh before the last moment, and to make the salvage from the wreck more considerable, the remnant rescued larger, the offering to God more substantial. God gives me the retreat on purpose. It will be gone in a few days and all its graces with it, if they are not taken now, when lovingly offered to me by God, *Who means them for me.*

Now this involves less necessity of work of the understanding during the retreat, than of the will. My intelligence of the Divine truths does not seem very deficient, but my practice of what God requires of me is lamentably so. A Brother just said to me that

on taking out some shelves belonging to our library, the case all fell to pieces. The glue had given way. My fastenings have given way too, and the structure of my religious life wants putting together again.

This seems strange, because the essentials, on which the rest depend, seem to be there and to be in no great need of repair. In all my life as a Catholic, now full forty-seven years, I cannot remember a single temptation against faith that seemed to me to have any force. The Church's teaching is before me as a glorious series of splendid certainties. My mind is absolutely satisfied. Faith is an unmixed pleasure to me, without any pain, any difficulty, any drawback. The gift of faith, as a virtue by which I believe, comes to me from God, and the material object of my faith, God's revelation, comes to me from God, and it consists of what God chooses to tell me about Himself and all things that are His. I am the recipient of His truths, and it is an unmixed pleasure to receive them. I have no private judgment to overcome, and no desire to exercise my private judgment. It is a greater pleasure to receive and possess truth with certainty, than to go in search of it and to be in uncertainty whether it has been found. The teaching of the Church is perfectly worthy of God, and it makes me happy. A declaration or definition of the Holy See is a real joy to me. So much more of certain and safe possession of truth. So much more of God's teaching. So much more of God, the God of truth.

My work in this retreat does not lie, then, in setting matters right there. God can and will give me more of that which He has already given to me most liberally. *Adauge fidem meam, Domine mi.* But I have no reproach of conscience here. God has done it all. He has not let me feel the temptations against faith and the

difficulties that beset some people so sorely. He has planted it in me and made it part of myself. I can hardly feel that I have co-operated with the grace of faith, or made meritorious acts of faith. God has done it all. I have been acted upon, and do not feel as if I had acted. As far as the faith goes, I feel that there is something in me for which I can say, *Gratia Dei sum id quod sum*.

And this is as true of confidence in God. I never experience a trouble respecting it. God has given it to me and there it is. I have had no more to do with producing it than with producing my eyesight or my hearing. It is a part, and a very happy part, of my condition, and I owe it entirely to God.

Once more, it costs me no effort to see that all things come from God. I see it, as I see the trees or the earth or the sky. It is like eyesight, and I have no more created it as a habit by frequent acts than I have created my eyesight. God has given it to me, and it has cost me nothing. I do not always use it, but that is through inadvertence, not through difficulty. I simply know that it is so, and I have not to teach myself that it is so.

God has done all this for me, in a way so independently of all effort of mine, and He has placed these things so in my possession, that I may have and enjoy them without conflict, because He knows how miserably I should fail if I had to fight for them, as many people have.

With such a start as this, I ought to be far in advance. I have not to struggle for the great instruments by which sanctity is achieved. But instead of this I am frightfully in the rear. I am like the people in southern countries, who, having a fertile soil and splendid climate, content themselves with what the

land produces of itself, with the very minimum of labour. Those who dwell on a rock, like Malta, care for every handful of soil, and take the utmost pains with it. The Belgians live on sand, and make it bring forth large crops by incessant labour. Would that I were like them. God has done everything for my soul, I have done nothing for His glory. Spiritual sloth can hardly go further. I accept God's will with a sort of inevitable acquiescence and content, but I do not exert myself in anything *to do* God's will.

The fall of the angels shows how God disregards His own good gifts, when they have not met with the requisite correspondence. Whatever He has bestowed on me was far excelled by what He gave the angels of facilities in His noblest service. But of him to whom much is given, much will be required. The angels who were saved gave Him a noble return; the angels who were lost, took their own course, and God flung from Him one of His grandest creations when He cast them from Heaven into Hell. He was no loser by so doing. In an instant He could replace all that He was casting from Him; but the poor creature so cast away, instead of being better off in consequence of God's great liberality to him, had a far deeper fall, a greater remorse, a more terrible punishment. God expects a due correspondence from me, and He *must have it* before it is too late.

To be left with time for amendment and correspondence is a grace like being left with time for repentance. It is needed in order that I may live well in addition to not dying ill. It is a gift of God's mercy. If not used, it speedily disappears, and then life will have been wasted. *Ecce nunc tempus acceptabile*—"Lo, now is the acceptable time." God give me a real

earnest will to be faithful to conscience in everything, great and small, and to be exactly what God wishes. If sin is a clog, neglect is also a clog, that hampers the will. *Vult et non vult piger*. "The diligent man has the true will." But this must not mean *Piger est semper piger*. There is a cure for spiritual sloth, as for every other evil, and *piger* must become *diligens*. *Concedat Dominus*. He will give me the means: I must avail myself of them.

June 15.

Not to make God the return He requires is terrible ingratitude. In one way I am not ungrateful. I feel in my heart a profound sense of God's goodness to me. Intellectually I esteem highly all His gifts, especially such a gift of faith, such a gift of confidence, such a sense of the supremacy of His holy will. The consciousness of the favour, of its value, of the fact that it comes from God alone, that it is due to His mercy and His love, produces in me a certain sense of cold gratitude, but not the ardent gratitude that would make Him an instant and a perfect return. The want of this is practical ingratitude, and its grievousness is measured by the greatness of the gifts and by the clearness of my recognition of their source and origin. God's wonderful patience with me all this time adds to it greatly, for I have been quite conscious how little I was doing for Him and how patiently He bore it all. The consideration is so strong as to make the present retreat a crisis, rendering it imperative that all be now set right. That which I do right externally requires a soul putting into it, for what use is a body without a soul? And what I have been neglecting, I must neglect no longer. The responsibility of doing so is far greater than it was, for I could not see as plainly as I see now,

if God did not give me the light. May He never withdraw it from me.

Spiritual sloth, like mine, is an injury to God. His grace is wasted, His will is unfulfilled, His gracious plan is frustrated, the consequences He intended are checked and hindered, His offer of greater nearness to Him refused, His own love for me rebuffed. The saints and angels desire that God should get as much glory as possible from all in Heaven through all eternity, and every one there, who is lower than he might have been, gives God less glory and less happiness for ever than he might have given. The Society is injured, for she has taken all pains to make me fervent. She has a right, after these many years, to every help from me, as well by my drawing down all graces from God, as by my setting a good example. Over and over again, instead of edifying, I give scandal. My own vocation suffers, and suffers seriously, for it is a vocation to perfection. The Exercises are a guide to the highest perfection, and the Constitutions embody and develop the perfection of the Exercises. The Third Degree of Humility, which is the climax of the Exercises, is one of our rules. To be slothful over perfection is to be slothful over my vocation. And this sloth exposes my soul to danger of eternal perdition, for negligence in doing what I ought to do, leads to negligence in seeing what I am doing. Besides, horror of sin and the sense of its evil die down, and I get near the brink without caring and almost without knowing. To a sensitive nature like mine the protections and defences of fervour are absolutely necessary. The things that wound my self-love come back to me with fresh pain over and over again, because I have not fervour enough to welcome them as coming from God. And who am I, that I should neglect the * Additions? St. Ignatius

prepared his meditation carefully every night, though his prayer daily turned into infused union with God. My prayer is well-merited dryness, and yet I can neglect the prescribed means of making it well.

I have just been saying my Office, and as usual there was but little in it of prayer. Mass has a great advantage in the vesting and going to the altar. This cannot be done without arresting the attention, while it is such a simple thing to take up the Breviary and begin. The actions in the Mass are also a great help. It is manifestly offering sacrifice. But the sacrifice of praise in the Divine Office, said in the name of the Church, has less to fix the attention. How important it is to make it all prayer from the first word to the last.

God is in all creatures and all creatures are in God, and though creatures cannot be compared with Him, our attention is attracted first by the creature, and our affection drawn by the creature, so that it is by an effort only that we advert to God and set our affections upon Him. Strange that it should still be an effort when we have faith, hope, and charity, and when we have by entering Religion left creatures in order to see God, to know Him, and to love Him. Some little readiness in seeing God in His creatures and in the works of His providence ought by this time to have made it easy always to despise the creature in comparison with the Creator, and in our Lord's words to *hate* all the naturally dearest. The sense of intervention between me and God ought to create in me this sense of comparative hatred. Instead of which the human and natural affections and attractions are as strong as ever. It looks like the fig-tree that had plenty of leaves, but no fruit. Let me not wither away!

The following beautiful Colloquy is from one of our old Father's meditation papers, given to Mary Ward.

"O good God, who art all in all to Thy creatures, give me grace to love nothing in them but Thee, to desire nothing of them but for Thee, to accept all things in Thee which came from Thee, and detest all things which lead not to Thee. I resign myself fully into Thy hands, that Thou mayest give me or take from me what Thou pleasest. Afflict me or comfort me, exalt me or depress. Give me trouble or content, prosperous or adverse success, as Thou seest best. Only in all let me find Thy will, and feel Thy love, and use everything for Thy holy service, for which Thou createdst and ordainedst it. All is vain which tendeth not Thy way. Let me not, I beseech Thee, be so vain as to hunt after this vanity, and to leave that only truth and only substance, which is to serve Thee, to love Thee, to leave all things for Thee, to embrace all things for Thee alone. Amen."

My spiritual duties are like wine bottles needing nothing except that wine should be poured into them. Unfortunately they are marked outside as if they already contained good wine, but when the Ruler of the feast sends for them, He will find them empty. It is surely not too late to fill them full of good wine.

The remedy that I may not be separated from God for ever in Hell, is not to be united with Him sometimes and to be separated from Him sometimes, but never to be separated from Him. *Ne permittas me separari a Te. [Me] a Te nunquam separari permittas.*¹ Never to be separated for a moment, but always to be closely united—as closely as possible, and always as closely as possible. The only security against Hell that is really safe is that which is the safest of all, perfect conformity

¹ "Suffer me not to be separated from Thee" (*Anima Christi.*) "From Thee never suffer me to be separated." (*Canon of the Mass.*)

with the will of God. Not to have one's eyes always on the one boundary of the land of grace that on earth represents Heaven, with the question, "Is this a sin?" This is having your face towards Hell, though looking at it from afar. But to turn one's back on Hell and one's face towards God, and to ask, "What is God's will?" It will take away every effort to be always conformed to God's will and to fulfil it with all possible perfection, to have the highest degree of attainable safety from the danger of falling into Hell.

The logical completion of neglect of God's will is Hell. Wilfully to neglect God's will would naturally mean to prefer our will to His, and to do even what He most seriously forbids, if it were not for fear of the consequences. Not to do God's will because it is His will, is an inconsistent halting midway in the preference of our will to His; and the resistance to God's will and the hatred of it in Hell is the legitimate conclusion from the false principles involved in neglect of God's will.

To have had a deliberately perverse will, and to have avowedly preferred self to God, is an intelligible way of getting to Hell. There is nothing there to surprise anybody. But to have given a constant assent to God and His will, never to have disputed that it was best, to have seen it and recognized it, and not to have done it, and to have drifted further and further away from doing it, which is my case, this is the most surprising and ridiculous way possible of going to Hell. St. Teresa was once going to Hell in that way. God grant that I may look it in the face, as she did, and mend my ways. Would that it might be to as good purpose as she mended hers. I am stuck in the mud, *infixus sum in limo profundi*, and I want God to rescue me, *ne infigar in aeternum*. Simply to say, *Eripe me*,

Domine, is not enough. Effort on my part is needed, if I am to escape from spiritual sloth. But as God can so give health to the body that bodily effort is easy, He can also cure my soul, and enable me to make all the effort required by His will and to rejoice in it.

June 16.

Death from many points of view is most desirable. No more distractions in prayer. It will put an end for ever to the frightful and detestable tendency to take the wrong side, which now to some extent impels one to that which is against God's will, prior to advertence. There will be no more sleep, no more negligence, no changeability, no inconsistency, no inequality of effort ; and, above all, no capability of offending God, nor of serving Him below one's powers.

But then it will put an end to all further acquisition of merit, and to the attainment of a higher place in God's presence. The opportunity will have passed of serving God in faith and confidence. There will be no such thing as doing His will blindfold, solely because it is His will, without seeing why He wills it. The great sacrifice of self will be over, and no longer possible, by which the will is given to God in spite of adverse passions and a rebellious self-love. The voluntariness of God's service here is an immense homage to Him, while after death it is inevitable. The will there is always drawn towards Him, and is delightful to look forward to as the completest possible self-surrender, but here the will is met by a flood of opposing influences, and can only be given to God by a masterful effort, of which His grace supplies the force.

Comets in aphelion are liable to be deflected from their courses by the neighbourhood of comparatively small bodies, but in perihelion they are under the full

power of the sun's attraction, and they sweep round him with tremendous velocity, never swerving in the least from their orbit. We in this life are far enough from our sun to be influenced by the attraction of creatures, but after death there will be nothing to dispute God's power over us. To steer our course, then, here amongst creatures, in obedience to the initial impulse given to us by God, and to serve Him without aberrations, is a splendid homage of our will. It constantly compares Him with creatures, and gives Him the preference, for the only chance the creature has of being preferred, is that God should be put out of sight, and not be brought into comparison. After death there can be no comparing, for the presence of God is too vivid, and His action on the soul too direct; but here we can compare God and His creatures, and if a creature is brought very near to the eye, it can for the moment eclipse Him.

Nothing could be better for the final state than to be thus vehemently and irresistibly drawn to God; nothing better adapted to a state of probation than to have perpetually to choose God instead of creatures, with not only the power to prefer creatures but a constant tendency to do so. Fallen nature has more of a probation than innocent nature would have had.

My conscience gives me an anticipation of my Particular Judgment. The more I listen to its voice, the more tender it becomes, and the better it represents that Judgment. At the Judgment itself, it will ratify every word uttered by my Judge. I must work carefully here to see that it be not misled by self-love, for the revulsion to a true and impartial judgment of a conscience hitherto perverted, would be awful.

The actual judgment of our Lord, if foretold to me

by Him, would have an immense effect on my life. Why not its echo in my conscience? It speaks plainly enough. Do I pass it by, because other men do not hear it? Or is it that, being within me, it seems as if I only had to reckon with myself? The more interior it is, the more responsible I am. I might despise what others think of me, but I cannot despise or ignore what I know of myself. What is needed to induce any man to act is that he be interiorly persuaded of the necessity of so doing. In my conscience I am interiorly persuaded of the necessity of doing all that God wants me to do. Why do I not do it? Sloth must be stubborn indeed, if it resists the voice of the Judge Himself. From this comes what I have to say in confession, and what is to form my resolution. God give me the right dispositions.

During the interval between the Particular and General Judgments, all will know that their whole lives will be made known before all the world. Those who have taken their pride with them into the next world will have the pain of anticipating the humiliation which the General Judgment will bring with it, and when that is over, their pride will have the like pain in the remembrance of it. The just will regard their glory as a part of God's glory, with which they will delight to be associated.

The proclamation of having been on God's side or against Him, in what way, and how long, and with what kind of will, is just what the Universal Judgment will be. Those converted on their death-beds will be on God's side, but how much more so those whose conversion to God came early in their lives, or better still, those like St. Aloysius and St. Stanislaus, who have given their whole lives to God. Our effort must be, not only that then we may be seen to have been

on God's side, but that we may have been as much as possible on God's side, for the greatest possible portion of life, with the greatest possible amount of fervour. Those whose lives are nearly done must secure every available moment, and they must redeem the time that is lost by putting new fervour into what still remains. What we shall care for then will not be what we have succeeded in doing, but what we have wished to do, what we have tried to do, what we have had our heart in, what we have sympathized in, what we have loved. If the Apostles, if St. Francis Xavier, have great glory in what they have done, it will be because they were on God's side in great things and small. Doing it all will no doubt have confirmed their will in the desire to do it; but how many loving souls will then become known to us who have not been chosen to do great things, but in their hearts have desired all that could give glory to God. There is plenty within our power in the service of Him who reads our hearts and takes our will for the deed.

June 17.

The sight of our Lord in His Public Ministry is very refreshing, as it comes before us in the Composition of Place of the Kingdom of Christ. He is collecting followers, and certainly there is no one into whose heart He puts it to wish to be called, who is not called to follow Him in some degree. All service of God in the state of grace is a vocation, and our Lord's work may be described, not as conferring vocations upon some and inducing others to save their souls, but as calling all to be saved with different degrees of perfection. The higher degrees are counsels, which merely mean that men may be saved in a lower degree, that of precept: precept meaning that which God commands us to attain to if we would be saved. The counsels

give a better way of salvation, safer, nobler, more pleasing to God, and leading to a fuller degree of glory in Heaven, which is salvation. The old English MS. book of meditations gives three degrees of followers of Christ, (1) good Christians in the world; (2) Religious; (3) those Religious who apostolically win other souls. These last are to simple Religious, as Bishops are to priests. They not only are priests and have the whole priesthood, but they make more priests, and thus they have the fulness of the priesthood. The fulness of a vocation to Christ's salvation will be with those who imitate Him in their own persons, as much as it is given to any Religious to do, and besides devote themselves to the salvation and perfection of their neighbours. The imitation of Christ is not full without this, for this is exactly the Life of Christ that we put before ourselves in His Public Ministry. The more like Him we are, the more perfect we become; so that there cannot be a doubt that the mixed life is more perfect than the purely contemplative.

Nothing, however, can be more evident than that there is the greatest danger lest the active element of the mixed life should survive, and perhaps itself smother, the contemplative. The efficacy even of the active portion will have greatly suffered, and if any remains, it is because God chooses to use an instrument that He cannot love, for the sake of the person to whom the good is to be done. If a Bishop were *per impossibile* to cease to be a priest, his ordinations would not communicate the priesthood, for *nemo dat quod non habet*. He gives it because he has it in its fulness. He cannot lose the power, because "Once a priest always a priest." But alas! there is no such axiom as "Once a contemplative always a contemplative." The religious spirit can die down and die out. What is there then

left to communicate? God can still do good through a Religious that has lost the spirit of Religion, for a man can point to Christ who does not go to Him. But God's purpose for doing good is that Christ should remain on the earth, and indeed many Christs, in those who imitate Him internally and who strive to induce others to do so too.

As in the Three Degrees of Humility, each degree includes the preceding, and it is not possible to continue in the Third Degree, if the Second is undermined, so also the virtue of our preaching must fail when personally we cease to be like our Lord. To become an Apostle would be in no way a climax, surpassing the ordinary religious life, unless it contained all that the religious life contains, and surpassed it in its desires and its efforts to spread the imitation of Christ amongst others. The Apostle is truly an Apostle only when he is like Christ, and a mere external activity without the interior spiritual life bears an external resemblance to Christ, which does harm when found to be superficial.

The old MS. gives these as the impediments in the way of religious perfection.

1. Alienation from any one or anything.
2. Inordinate affection for any one or anything.
3. Independence of obedience.
4. Spiritual duties unspiritually done.
5. Carelessness about venial sins.

Of these the first two go together and one will never be without the other. Wanted, therefore, a good examen on indifference, in its true sense of detachment. The spirit of independence may easily creep in as we grow older in Religion, for Superiors leave us more to ourselves. This will have done us harm if we come to resent interference. Dependence on Superiors may become a form, as spiritual duties may become a form.

If we have drifted unconsciously into this state, without the recklessness of the fifth impediment, it ought not to be very hard work to reconquer nature, which has reasserted itself while we were not attending. Putting spirituality into the spiritual duties is the great remedy for all, while it is also the greatest difficulty. This, therefore, is the matter that calls for all possible attention and care. If this is right, nothing else can long be wrong. The Exercises of the Second Week must surely produce this result. *Faxit Deus.*

The Holy Ghost overshadowing our Blessed Lady was the cause of the Incarnation, and every good fruit of the Incarnation must come to us by the Holy Ghost. Mary was continually under His influence, even in the smallest things, and this was her preparation for the great overshadowing that was to make her the Mother of God. The overshadowing that is to produce in us the perfect formation of Christ, must be preceded by a like preparation of fidelity to the Holy Ghost in all things, great and small.

By the operation of the Holy Ghost the Second Person of the Blessed Trinity undergoes the marvellous humiliation of His Incarnation. And the work of the Holy Ghost in our hearts must begin by humiliation. With us it is necessary as a remedy, for without humility we are unfit for anything that the Holy Ghost would do in us and through us. If this is the beginning of sanctification in every case, where is my humility? I require warning and time to make up my mind when a humiliation comes, whereas the Holy Ghost long ago would have produced humility in me, if I had yielded myself up to Him. The Divine Son had said *Ecce venio*, the Holy Mother *Ecce ancilla Domini*, and their wills co-operated unchangingly throughout with the

operation of the Holy Ghost. I must bring the like will.

In the stable at Bethlehem the Eternal Father says to me, This is My only-begotten Son, in whom I am well pleased. Shall I be otherwise than well pleased in Him? He has not come in poverty and hardships for me to be sorry that such is His state and do my best to set Him free from them. I may wish that He may dwell in the tabernacle in gold and silks, but the stable is that which He has chosen. I am not to take Him out of the stable, He is to draw me into it. There is nothing in the circumstances attractive to flesh and blood, but everything in the Persons who are there. The Eternal Son of God is there, and where He is, there is the holy and indivisible Trinity. Mary is there and Joseph, and the holy angels, and if I want them, I must go thither to find them. But I cannot go there, shrinking from the poverty, the homelessness, the rejection by men, the hardships and discomforts of the stable. I must love all that belongs to the Divine Infant, if I am to be at home with Him, as those feel who are there. All that I find in the circumstances must not take from the pleasure of being with the personages who are there. I must identify them with those personages and include the circumstances in my pleasure. But what a change in me this involves? I have made up my mind to this time after time, and need to teach myself the same lesson again and again.

June 18.

The angels were carrying out our Blessed Lord's own instructions, when they summoned the shepherds to His Crib. Yet Bethlehem close by was overcrowded, and that with His own kinsmen after the flesh. It is like the later instruction, "Go out into the highways

and hedges, and compel them to come in, for they who were first invited shall not taste of My supper." The people now in Bethlehem were those for whom the sight of the Crib was first prepared, but He came to His own, and His own received Him not. So in our Lord's lifetime, He sent His Apostles only to the lost sheep of the house of Israel; but after His Ascension, the Apostles had to say, "Lo, we turn to the Gentiles." God has plenty to replace those who reject Him, and the people of Bethlehem rejected Him without knowing all that they were doing. Those who crucified Him did the same, for "if they had known, they would not have crucified the Lord of glory." They were mercifully saved the responsibility of the greater wrong, which they could not incur without knowing it; but our Lord was practically rejected by the men of Bethlehem and crucified by those of Jerusalem, though they did not know to the full what they were doing, by their neglect of their present grace and by their allowing their worldliness to overwhelm the voice of conscience. The one important thing in every one's spiritual life is to act up to our light. To come to Bethlehem taking pride in the royal race and lineage was not the way to the Cave of the Nativity. The eagerness for gain on the part of the ordinary dwellers in Bethlehem, or their desire to make friends of their wealthy visitors, kept them at home, when shepherds, at the bidding of angels, were visiting their new-born King. There are neglected and unconsidered consequences of our worldliness and inordination which are very important and very far-reaching. Our dispositions are betrayed, as well as our unfitness for great graces, and God has to look elsewhere.

After the infinite condescension of the Incarnation our Lord takes on Himself humiliations from every

quarter. His providence had so ordered the time of the Census that He shall have the humiliation of being a poor outcast, even in the city of His father David. A far deeper humiliation, that of His Circumcision, comes from the law of His Eternal Father, for it was instituted that He specially might be circumcised and it ceases to bind now that it has reached Him. There is a humiliation in His being subject to the process wherewith sinners were to be saved, as if the Saviour needed saving, and as though He, who has come to redeem sin, was Himself born in original sin. And there is a humiliation in being subjected to pain, which is in itself a penalty, as though He deserved punishment. Our Lord begins to take our penalty on Himself, but silently, without any proclamation of what He was doing or of our own consequent exemption. Except in the tender loving hearts of His parents, who have been taught by God, there is no recognition on earth that it is for us that He bears shame and pain. When pain comes to me, I can unite it with His pain, and offer it for the ends for which He bore His pain. I can make it the continuation of His pain. Thus it ceases in some sense to be mine, and I obtain the exemption from penalty that He meant for me when He took it upon Himself. *Vivo ego, jam non ego.* It is only so that I can merit.

Our knowledge of the *Gloria in excelsis* comes thus. The shepherds told our Lady, and our Lady told St. Luke. What a blessed thing for them in their simplicity, to have so much to tell that would interest our Blessed Mother so deeply, that her heart should long be occupied in pondering on it. What Mary found to be so worthy of meditation must be full of

admirable matter for us. If we could but follow her in, the acts of her Immaculate Heart!

There is a consciousness in holy Simeon, as there was an unconsciousness in the inhabitants of Bethlehem. They were losers of immense graces which were close to them, and would have been theirs if they had risen to their opportunity. He avails himself with a holy readiness of the occasion that he has waited for with intense desire for many years. They live for this world and miss heavenly things; he lives for God and receives from God things that are Divine. This readiness for what God intends for us, this longing desire for something more and something higher, must be constant and incessant if we are to benefit when the right moment comes. For the right moment comes and goes rapidly, and the consequences for good or for evil are tremendous. It is while men sleep that the Bridegroom cometh, and they that are ready enter with Him to the marriage-feast.

What a retreat St. Simeon made in that short visit of our Lord to the Temple. He went away with a new vividness in all his splendid faith and hope and love. Though he saw our Lord no more, he must have had our Lord ever before him; and his heart, full of Him, will have referred everything to Him with vastly higher degrees of sanctity.

The loss of our Lord in the Temple is an admirable meditation for those who feel that they have lost, or at least do not find, our Lord in prayer. It is a real loss, for there is no comparison in the fruit of a dry prayer with that of one spoken heart to heart. "Seek and you shall find."

There was a dog at the door of our church a few days ago, that had lost its master. It was a fine creature, evidently endowed with a very fine scent, for it took the pavement in front of the church scientifically, not missing an inch, that it might get on its master's track. Now that dog showed admirable persistence, it absolutely neglected every one else except its master, it cared so to find him that it sought most diligently for the least sign of his having been there. Would prayer long be dry, if I were to follow the example of that dog?

June 19.

In the* Two Standards I saw that there is a dryness in prayer that belongs to each. Christ withdraws Himself to make us search for Him, to make us care for the light of His countenance, and to teach us to work by faith. The devil sends us dryness which belongs to hardness of heart, alienation from God, distaste for spiritual things arising from the love of created things. The two may to some extent mix, for the devil can bring his ingredients and try to pour them into a heart that is suffering under dryness sent by our Lord. It will be so, when the result of our dryness is recklessness or carelessness, instead of a far more diligent search after our Lord, and attentive care for the smallest things that can bring us to Him.

St. Ignatius says that the love of riches and love of honours lead to pride. Love of riches is the same as the love of creatures; love of honours is the same as love of self. The two run into one another, because riches are loved for the sake of self. All that confers self-enjoyment constitutes riches; all that confers aggrandizement in the eyes of others answers to honours. To have my own way by enjoying what I like, when and how and for as long as I like it, makes up riches; and

to be thought all the time what I most wish others to think me, makes up honours. Many people who are the slaves of honours, would refuse a peerage, because they are too proud to take one. And many people live very simply and spend little money on themselves, yet they are attached to riches because they require many creatures to minister to them, which is a most attractive form of riches.

Love of riches and love of honours harden the heart, and thus produce dryness. They alienate the heart from God, and occupy it with that which keeps God excluded. If they seek Him, it is for their own sakes, and not for His. They are selfish, and they cannot forget themselves for God. Love of riches and love of honours lead to pride, and pride is the worst possible disposition for prayer.

In time of dryness we must therefore be more careful than ever to keep ourselves free from love of the devil's riches and honours—or rather, of God's riches and honours, which He gives to us as tests of the purity of our love for Him. They are God's; but the devil's suggested misuse of them comes very naturally to us who are so prone to self-love. Detachment from creatures and from self is the way to keep dryness what our Lord wishes it to be for us. When detached from everything else, we shall care for the sight of His face and for a place in His Heart, we shall seek Him diligently and patiently, and we shall willingly lead a life of faith, because it is His will. Humility is the simplest form into which it can be put.

The * throne of fire on which Lucifer sits, and the grassy spot where our Saviour stands, are both of them in the open air. This in the one case represents license, in the other Christian liberty of spirit. Our Lord has not come to make slaves of us. That is what the devil

does, and his false liberty is but the broad plain in which, without shelter or protection, we are caught by his snares. When once our will is conformed to the will of God, our whole life is freedom. The saints and angels are free and have their own way; but they have been educated to have a good-will in all things, and elevated to have no will but God's. We can share their freedom, and we do so, as soon as we are sufficiently educated and elevated, to be trusted with a will of our own. While our foolish will injures itself and us by going against God's will, it needs to be restrained till it has been taught better. The more quickly it learns what is its right use, the more it hastens on the day of its liberty. The further we are off from the devil and his license, the nearer we are to Christ and His liberty. "Thy Kingdom come," when we may reign with Thee, sharing in Thy liberty and in Thy dominion over all things; "Thy will be done" in us and in our wills until, with wills perfectly conformed to Thine, we enter in its fulness into the glorious liberty of the children of God. "We are not the children of the bondswoman but of the free, for the Jerusalem which is above is free, and she is the mother of us all." Jerusalem is freedom and Babylon is captivity; and none the less captivity but all the more, because it claims to have the only freedom and vaunts its independence. The father of lies calls it so and paints it so, but his painting is as delusive as his words. And if he has not that to offer, what has he? He may well cloak and disguise it all *sub specie boni*, and try to make men accept his tyranny under the name of independence and freedom. He has nothing but fine words to give them, and he does not want to give them more. He is and desires to be a tyrant, and his puny rivalry with God is largely made up of a mockery

and parody of His supreme dominion over creatures.
Evo similis altissimo.

Humility is at the bottom of it all, and humility is nothing but our own rightful, truthful, proper place. Personal sensitiveness to blame and correction, to seeing others preferred to us, is therefore the enemy of perfect liberty; and indeed all the pain felt by it is but the chafing of the chain with which pride holds us. Meekness is acting in accordance with our true position with regard to others. Who gave us any right to drive them? And readiness to submit our own judgment is the natural consequence of our self-distrust. There is no one that I have such reason to distrust as myself. I am not humble as long as I prefer myself to other people, and there are few things in which that preference shows itself more strongly than the exclusive or predominant reliance on one's own judgment. Be humble, and seek the truth, wherever it is to be found.

The most difficult of all the burdens to get rid of, that are caused by inordination, is that which comes from spiritual sloth. The * Three Classes would set us free from attachment to riches, so that in the Third Class we should account ourselves to part with them, in order that we may take them or leave them in accordance with the will of God, which we had neglected to consult before taking them. This act of detachment only puts us where we were before taking our ducats, and enables us to do now what we ought to have done then. This is clearly applicable to every inordinate attachment; but what are we to do, if our burden of conscience arises, not from any particular attachment to creatures, but from sheer slothfulness? We know quite well what we ought to do, but we leave it undone. Surely here also there is an inordinate attachment, namely, to

our own ease. We have to exert ourself, and we know it. If we do not exert ourself, it is because we practically prefer the human comfort of doing nothing to the exertion to which the Divine will calls us. The triple Colloquy with the Golden Note is the remedy for this, as for all other impediments in God's service.

* The Golden Note is not in this case anything to shrink from. "Take away my ducats," is a hard thing for the man to say who is greatly attached to them. But no one is attached to sloth. He may be slothful, but he is sorry not to have done what he has neglected. The Golden Note adds very little to the colloquy, in which he asks that he may not fail, through sloth, to do what God asks. He cannot dread lest his prayer should be heard, as the man may well do who asks that his beloved ducats may be taken from him. He prays that he may not be slothful, and he hopes he may not be slothful. His prayer and his wishes go together. But plainly, his prayer must be a very fervent one, and he must mean it very much, for he has to overcome a defect of very long standing, which has wasted for him innumerable graces already, and will stand now between him and God, if he is not very much in earnest.

Father Diertins prefixes to the three well-known * Rules of Election this point, which is usually taken as describing necessary dispositions. It forms, however, a very good Rule of Election: "Feeling that the motive which inclines me to choose, comes down from on high, from the love of God." Applied to the Third Degree of Humility, this is very powerful. And so is the next Rule of the counsel one would give to another, whose interest one had at heart. How often I have given that counsel, especially in retreats! Another

way in which that same second Rule could be applied would be to ask oneself what the counsel would be of one's best of friends, one's Guardian Angel.

During the Passion the Divinity of our Lord was perfectly free to ordain some other providence, which would have overwhelmed His enemies and have carried out the end of His Passion without further humiliations or sufferings. And even the Sacred Humanity had at any time the right to call on His Father for "twelve legions of angels." But He chose to persevere in His most costly mode of teaching us how He loved us, and what we are to do if we love Him. The result is that the Sacred Humanity seems to be abandoned by the Divinity, as far as the effects of His power are concerned. Its sole office during the Passion is to sustain the Sacred Humanity, that it may be able to suffer more. And this teaches us how to take apparent abandonment by God. It seems sometimes as if God could not let this or that trouble go on and get worse and worse, but His paternal function then is to give strength to bear it and to share in our Saviour's Passion. Is it not ungrateful to murmur at such a time?

How the human agency for evil remains free and active, when that for good seems paralyzed and helpless. Judas is the only one of the Apostles with evil intentions, and he is the only one who can set about doing what he wants to do. Two of the others start the futile expedient of defending their Master with the sword, but this is only a fresh trial of His patience, and His answer is: "It is enough," as though they could not have understood the truth. But the activity of Judas is all regulated by the Divine permission. "What thou doest, do quickly."

Our Lord at the feet of Judas was in agony for his soul. He pleaded with him at the washing of the feet, not for His own life, but for the salvation of the soul of Judas. The loathsomeness of the state of that soul, into which Satan had entered, does not repel our Lord from His last efforts to save him, and to have that soul, now so loathsome, changed so as to be His companion in Heaven for all eternity. He is not less earnest because He sees that it is hopeless, and that He has before Him a soul which has thrown all its free-will on to the side of Lucifer against Him. The Precious Blood is offered by the Sacred Heart again and again for Judas, and for his salvation Jesus deliberately undertakes all His Passion. So He does for all who are lost, as much as for all who are saved; and this even though He knew perfectly their obstinate perversity of will.

“Do this in remembrance of Me,” may be said of all things, whether we eat or drink, or whatever we do. Each thing is a keepsake of His power and His love, but the Blessed Sacrament above all. What “remembrance of Him” it calls for, especially when Mass is drawing near! But the remembrance should be continual, and other things may help to keep alive the more special remembrance in the Mass.

It is itself the most vivid representation of His Death, rendered by His omnipotence not an external commemoration only, but the very reality. The Paschal Lamb represented the death of the first-born, from which the Israelites were saved; and Christ, our Pasch, Himself the First-born, leaves the Blessed Sacrament to represent that Death which purchased for us life.

Our Lord on the way to Gethsemane was full of interior anguish, and the effects were so visible that

the Apostles were filled with fear and sorrow. Yet at the same time His Heart was inflamed with the love of His Father, and of the souls whom He was about to redeem. Thus the purest and best and most generous intention may leave the pain to be borne to the full, and even to show itself externally, without taking in any way from the perfection of the act.

The *Sedete hic*, said to the eight, shows the wonderful thoughtfulness of our Lord for others, and the way in which He deliberately treads the wine-press alone. It reminds one of His saying to the women of Jerusalem, in which He bids them not to weep for Him at all.

The desertion of Judas and the wicked ingratitude that followed so close upon our Lord's lost kindness to him, were associated in the Sacred Heart with much other ingratitude of the same kind and the rapid passage from some special grace to some great sin, of which the Day of Judgment will disclose innumerable instances.

Doing the will of God is the simplest and most elementary form of our duty and of the end for which we were made. Our Lord in the Agony in the Garden does not put before Himself so much the consoling thought of His Father's glory, as the humbler motive of His will. This mystery is the canonization of the will of God.

Our Lord has us always in mind, and His lesson for us is more like resignation than conformity. Yet by His prayer He shows how closely resignation and conformity approach one another. The submissive prayer, "Let this chalice pass from Me," is, because of the condition ever understood, an act of resignation; the prayer, "Not My will but Thine be done," is conformity.

The Angel comforting and strengthening Him is

designed also for our sakes, as was our Lord's own prayer, that we might have recourse to the angels for comfort and strength, and might not fear to take it from God's creatures, provided that, as this Angel did, they come to us "from Heaven."

Our Lord's prayer was for all men, even the worst of men, and therefore it included me. It was a prayer not only for me, so that its fruits should come to me straight from His Sacred Heart, though I do not deserve them in the least; but also it was a prayer for my prayer, that I might pray as He prayed. So, too, our own prayer, "Ask and you shall receive," means also, Ask that you may know how to ask, and be able to ask, and may ask, so as to receive. We must pray for the gift of prayer. And when we go to prayer, we must remember that our Lord has asked this gift of prayer for us, so that it is certainly ours. The "know how" and "be able" are granted, and it is left to us now *to pray*.

The treachery was very open, yet Judas keeps up the form of hypocritical concealment, as though the act of treachery would seem less base to the witnesses of it, by his preserving the outward semblance of still being our Lord's Apostle and friend. Perhaps he had deceived himself into thinking that our Lord would use His power to set Himself free, as He had done before, and that he might continue still to be the Apostle and to carry the purse. Evil things are sometimes final, when they did not so seem, at all events at first, to the man who did them.

Our Lord's complaint that they should have come out against Him, as against a robber, with swords and staves, shows how deeply the dishonour wounded Him. Also it signified how impossible that was which Judas

had expected. He had been constantly with them in the Temple, even during these last days, and they could have arrested Him when they pleased, without any resistance on His part. When had He ever shown any resistance by force? St. Peter's blow which cut off the ear of Malchus was all the more displeasing to our Lord, that it was a part of an armed resistance, which He has just said they might have taken for granted He would never show. It has in it something of a justification of their coming against Him armed, as against a robber. Judas had thought this possible or probable, as he bade the priests see that our Lord was led away with caution. But he must have been thinking, not of the Apostles, but of our Lord's many followers, who had so lately sung Hosannas to Him.

Jesus does make one act of resistance, not of the kind that a robber would make, which could be met by swords and staves. It is a single act of His almighty power, such as Judas may have expected Him to use for His entire delivery from their hands. The words, "I am He," are the momentary reappearance of the Divinity, which was hidden through the Agony in the Garden, and will continue to be hidden henceforward until He is about to die upon the Cross. For a moment Judas is gratified by a Divine act, and it seems to him as though our Lord were using His power that he may keep his thirty pieces of silver and that no harm may come of it. To do wrong, and to expect that God will interfere that His glory may not be injured, and that no harm may come to souls, is to entertain an expectation as vain as that of Judas.

"Would you not have Me drink the chalice My Father has given Me?" The words were spoken to St. Peter, and they contain the truth of which Judas was ignorant and that fact threw out all his calculations.

Yet a few days before Judas had heard our Lord say that the anointing of St. Mary Magdalen was for His Burial. The unspiritual man leaves out of consideration the spiritual side of the events of life, and is thus hopelessly wrong in his conclusions.

Our Blessed Lord, bound, blindfolded, buffeted, mocked, and made a game of, to amuse a set of idle servants or soldiers, in the night, with no one looking on but God and His holy angels—what a lesson this is for human pride, and for that human respect, which makes us care so much for such of our fellow-creatures as are looking on. Who that had taken this mystery thoroughly to heart would care to be well thought of by those about him?

June 21.

The Three Hours of darkness and of silence, during which our Blessed Lord hung upon the Cross, are too little thought of. It is natural that our attention should be specially drawn to the Words spoken on the Cross, by which our Lord gave us an insight into what was passing in His Sacred Heart before and after the long period of silence. But His Mother could read the silence, and she knew what was passing within that tabernacle, the veil of which was not yet rent. To us it has since been opened, and we see within it all the devices of His love. Those Three Hours give a quietness and deliberateness to the Passion, and they take up the Agony in the Garden. From the time of our Lord's arrest to the coming on of the darkness, when the last revilings had been uttered, there had been an unceasing succession of outrages and insults, interspersed with the graver sufferings of the Scourging and the Crowning with Thorns, the Way of the Cross, and

His being nailed to it and lifted up on high. Even during the time when His judges went to their beds, He was not left quiet in His prison, but was made a sport of by His guards. Now at length there is quiet, and it lasts so long, that the chief impression of the Crucifixion on the minds of those who were present at it, must have been, how long the darkness prevailed, and how deeply touching was the silence of the sacred lips, while the loving Heart was speaking to those who had ears to hear.

The words spoken are the antiphons of that long silent psalm. The thoughts of the Sacred Heart are first for all sinners, then for the penitent soul, then for chosen souls like St. John and for His Blessed Mother, and lastly for Himself and His Heavenly Father. Those thoughts contained all the interior spirit of the Great Sacrifice, all the most perfect acts reiterated, acts of adoration, humility, submission, and obedience. The time was limited by the descent of the sun in the heavens behind that veil of darkness, for the Sabbath began at sunset, and before that His Burial must be completed. When the moment drew nigh which the Eternal Father had assigned for His Death, the silence was broken by that cry of obedience when He asked for the vinegar that the prophecy might be fulfilled, and then He signed and sealed His testament by declaring the Redemption complete, and with a loud voice He taught His final lesson of confidence in His Eternal Father.

The external life and actions are sanctified by the internal dispositions, and the Three Hours are the model to us of this sanctification. Our daily meditations should be spent as closely as possible in the same manner as the Heart of our Lord spent those precious hours of silence and prayer.

In the Contemplation of Divine Love this consideration is most noteworthy, that with each of His gifts God gives us Himself in token of love. In the gifts of Creation and of the natural order in their beauty, their variety, their richness, their orderliness, their usefulness, He gives us Himself in all these various images and representations of Him. But more than this, in Him they, as well as ourselves, "live and move and are." Their being and our own being is dependent upon His being, and every quality they possess, or we ourselves possess, is the result of the Divine will at that very moment.

And if this is true of the gifts of Creation, still more evidently true is it of the gifts of Redemption. Indeed, He gives us Himself as our ransom, and, not content with this, He makes Himself our food, our companion and friend, our lawgiver, our sanctifier, our sustainer, our defender, our teacher, our master, "the Shepherd and Bishop of our souls." He gives Himself to us now as a pledge that He will give Himself to us hereafter. The gift of Himself to us through all Redemption is made as humbly and condescendingly, with as much pain and self-sacrifice, as it could possibly cost Him. He wants to suffer that we may be free from suffering, and He humbles Himself with every painful humiliation, that our humility may be bright and joyous. All He asks in return is that we should give Him ourselves; and union with Him, which is our own highest good, He asks that we should grant to Him, as a recompense for what He has done for us. He leaves us the luxury of doing more than merely give ourselves to Him to receive His gracious help. We may love Him, and try to love Him as He loves us, and show Him our love as He shows His. We can suffer something for Him and practise the Third Degree of Humility.

It must be loathsome work for our Blessed Lord to come to us in Holy Communion, or it would be, if His love did not overpower the loathsomeness. On our side, to receive Him is all that is delightful. Yet the eagerness is on His side, not on ours. It must be poor work for Him remaining in the tabernacle all night and all day, but His love endows Him with patience; and I, who need Him above everything, cannot find the time or the heart to visit Him. There is Heaven overhead, my own proper home, and the Angels and the Saints, and Mary and Jesus, ready to converse with me, and to occupy my thoughts; and here am I, of the earth, earthly, getting a feather here, and a straw there, like a bird, to make myself a nest, when my soul might soar up to Heaven, and dwell there.

As for my own gifts, natural and supernatural, I must not be less grateful to God for them because I have injured them or misused them. The gratitude of the prodigal son to his father was due for all that his father had given him, though he had wasted them, and brought himself to extreme want. In what different condition for God's glory I should be, if I had used every natural gift as God meant it to be used. How different my memory would be if filled with the things of God. I have a memory for the things I have attended to, and the things I recollect show how badly my attention has been fixed. My understanding would be ready to penetrate Divine things, and my will would not be able to do anything else but execute them, if they had been devoted to God all my life. What different tales my senses would suggest to my brains, if God had been served by them always, and to the utmost.

And in supernatural gifts, what faith, hope, and charity I should have, what contrition for every fault,

what confidence, what gratitude, what zeal, what fruits of the sacraments, and especially of daily Mass and Communion, what a store of sanctifying grace, what impulses of actual grace, what lights and inspirations, what promptitude and diligence would now be mine, if I had corresponded, as God intended me to do, with every grace He has given me. God is not responsible for my neglect, and all that I should have had, if I had used His grace properly, I must thank God for now. I thank Him for what He meant to make of me, as well as for the patience He has had with me, whilst I was frustrating His plans, and He was readjusting them to suit the altered circumstances that I had brought in. *Gratia Dei sum id quod sum*—"By God's grace I am what I am," and I thank Him for that, but there is a *fuissem*, a "might have been," for which I thank Him too. Ah, *utinam ita fuissem*! Such a desire rises up naturally enough, but will it be genuine if I go on in the future as I have done in the past?

CHAPTER XVIII.

VARIOUS RETREATS BETWEEN 1853 AND 1880.

The journals of retreat for the years 1853, 1855, 1866, 1867, 1876, being very short, it has been thought best to combine such parts of them as were best fitted for publication. Notes from the Annual Retreats of the other years were not entered in separate journals, but as year after year he went over old sets of points, Father Morris added fresh notes on various blank spaces up and down his note-books. These scattered notes have been here arranged in the order in which the meditations respectively referred to are found in St. Ignatius's Book of Exercises.

(November 25, 1869.)—The warning, *Væ soli*, is not applicable to those in retreat, for we are with God, our Father and Friend, who is present. Thus we make an act of His presence before meditation.

The Foundation. (June 21, 1879.)—He who does not grasp this *principium* is literally unprincipled. What are principles worth that do not rest on sound first principles? Have I laid this foundation? Foundations do not lay themselves. They are laid laboriously, as walls are built. The labour is even greater, for all has to be taken away that is not solid, before the stones and mortar can be placed. How much of this is secret, making no show, to the eye lost labour.

The Foundation. (1868.)—God has over me the right of ownership (1) because I come from Him, and (2) even if I did not, He is supreme. He can therefore do with me as He chooses. And He has the right of jurisdiction, so that He can forbid and command what He wills, entailing necessity of my obedience in all things. I am from God, God's, for God.

God knows all things, and when He made me He knew exactly how I should use all His gifts. Yet He created me as an act of His love, and He then intended to redeem me when I should have sinned. How immense must the good of redemption be, since infinite Love devised it as the perfect remedy of the infinite evil of sin. How great the dignity of conversion and penance. *O felix culpa*, not only of original sin, but of our actual sins. The grace of penance was devised by the Love with which we were created as a perfect restoration. Let us promote it to the utmost of our power, not hinder it by tepidity, nor frustrate it by relapse into sin.

The retreat begins with creation. To be a new creation, as if I were now created to praise, revere, and serve God. (Father Weninger.)

Praise, revere, serve God here, in order to praise, revere, and serve Him for ever. Praise, revere, and serve Him in His image, our neighbour.

We begin with truth, appealing to the understanding, needing light from God; and not only the retreat, but everything begins so. Our natural state is torpor in darkness. The light dissipates the darkness, in order that we may arise from our torpor of the will. I am the only creature in visible creation, I, like my neighbours, who possesses intellect and will; and God did not give them to me that they should lie dormant. For He made me with a clear and distinct intention and end in view, to which all that He gave me was adapted by an infinite wisdom. Therefore I must use these two powers of my soul rightly, or I am brought into conflict with God's will, and into collision with His power. He is not indifferent because I am. With Him there is neither torpor nor darkness. Torpor is lifelessness, deathlike, and He is Life itself, *vita aeterna*;

darkness is ignorance, owing to which we do not arouse ourselves into life; and He sees and knows all things, even possibilities. He has made me to share His knowledge and His life, here and hereafter.

What my understanding wants for its light is to know God, which is the same thing as to know what God knows; and what my will wants for its vital strength is to will what God wills. God knows what is good, and He loves it; He knows what is evil, and He hates it. And I am made to know Him, the Supreme and Perfect Good, to love Him, and so to love what is good, and to serve Him, and thus to do what is good, and to hate and avoid what is evil. This service is having no will but His, and having His will for my will. And this knowledge, love, and service, is eternal. By doing it now, I come to do it for ever.

This knowledge, derived from all God has done in nature and revelation, makes known to me (1) His perfections, and hence I praise Him, (2) His supremacy and my dependence upon Him, and hence I revere Him, (3) and especially looking to the authority and wisdom of His will, I serve Him.

The root of all evil is, therefore, my independence of God. It is destructive of His service, as being the direct opposite to submission and conformity of will; it is itself irreverent, and renders me unwilling to bow before His Majesty; and then, through dread of self-reproach, and the consciousness of inconsistency, I shut my eyes to what He is, and will not know or think of Him. The remedy of the evil is its reverse—dependence upon God in all things, everywhere, and in every moment of my life.

By this dependence I am to save my soul. And as I can save my soul with my graces and in my circumstances, because it was the end God proposed to

Himself in making me in these circumstances and giving me these graces, it is in my power, as I am, to be entirely and always dependent upon God.

To wish to be dependent on God is to be dependent on Him, and that cannot be said of other wishes; for the wish is the act of my will, and dependence is solely in the will. To make and to maintain this wish is all the cost of salvation.

The Foundation continued. End of Creatures.—I. 1. Lucifer used creatures as their master, when, like a traitor general, he incited the angels under his command to rebel against God. His power over them was not given him for himself, but he used it for himself.

2. When we misuse creatures, we act as though we were at war with God, and treacherously seized His subjects, that through them we might hurt the good King whom personally we cannot reach. Or as if He had left His creatures in our power as hostages, and we had broken His covenant with us.

3. (a) We cannot be trusted with creatures. We are like one who is habitually cruel to animals. Or like a drunken servant who cannot be trusted with his master's wine. Or like a thief who is moved to steal by the mere sight of valuable objects. (b) As we shall be judged for our use of each creature entrusted to us, this suggests a penetrating method of examen.

II. God's honour from creatures is through us, their end. We can therefore deprive Him of honour from them. Can any thought be more awful than that God will tell us how we have robbed Him, and that we shall *see* the loss of His honour that we have thus caused?

If we are anxious for God's honour, we shall rejoice in the multitude of creatures by which we can promote

it. The safe way of using them, considering our weakness, is by mortification. When man was strong, before his fall, he had but one mortification and sacrifice. The vast multitude of creatures was for his use and enjoyment, *i.e.*, for piety.

How can creatures praise and revere God, as, for instance, we ask them to do in the *Benedicite*, except through me? So they serve Him through me.

God has made creatures to be subject to man and to serve him. *Constituisti eum super opera manuum tuarum, omnia subjecisti sub pedibus ejus.* How prodigally God has thus given us the *obsequium et servitium* He requires of us. And to think that God is in them all *secundum propriam essentiam, præsentiam, et potentiam.* So that He subjects Himself to man and serves him.

The Preparatory prayer all through the Exercises is a renovation of this part of the foundation, for I pray *ut omnes meæ intentiones, actiones, et operationes pure ordinentur in servitium ac laudem suæ divinæ majestatis*—"that all my intentions, actions, and operations may be ordained simply for the service and praise of His Divine Majesty."

The second prelude on Hell brings back the same thought, *i.e.*, that Hell as a creature may help me to attain my last end. *Ut saltem timor pœnarum me juvet, ne in peccatum deveniam.*

God made all creatures to be a real help to me, *ut juvent.* I find salvation difficult because they are a hindrance.

The Foundation. (1876.)—I have lived as though there were some middle way between being saved and being lost. Yet all that is out of the narrow gate leads to destruction. To be a thoroughly good Jesuit is the

one means for me to praise, revere, and serve God, and save my soul.

My Mass, Office, hearing confessions, preaching, giving retreats, and my present retreat, and all its component parts, are all comprised in the *reliqua*. They must not merely help, but help as much as possible. From the former I seem to have got as little as possible.

When things are not as I like, I get cross, and with crossness all manner of evils come. This would be entirely cured if I were to recollect that these things that I do not like are precisely the means by which I am to serve God and save my soul.

Indifference.—I must be indifferent either to creatures or to God, His love, His will.

A Jesuit must be indifferent to

1. Health or sickness, *agritudinem acceptando ut donum*. (Rule 50.)

2. Habitation, *diversa loca peragrando, et vitam agendo in quavis mundi plaga*. (Rule 3.)

3. Penances, *assumendo quæ ad majorem spiritus profectum convenient*. (Rule 4.)

4. Consolations and desolations, *sive plures adsint visitationes spirituales sive pauciores, curando semper in via Divini servitii progressum facere*. (Rule 22.)

5. Degree in the Society, *ad alium progredi non curando, sed in suo perfici, et obsequio Dei et gloriæ sese impendere*. (Rule 20.)

6. Offices, *liberam sui rerumque suarum dispositionem cum vera obedientia superiori relinquendo*. (Rule 32.)

7. In everything they must behave, *perinde ac si cadaver essent atque senis baculus*. (Rule 36.) P. Petitdidier.

To get the rules kept, preach hatred of sin. (P. Lancicius, *De Condit. Sup.* c. 18.)

Indifference. (1876.)—If a thing could be neither a means nor an impediment, it would not concern us in any way. Things are “indifferent” only till their time comes, as future sickness.

As we grow older, the conditions of success become plainer, and unless we are indifferent to success, indifference to anything becomes more difficult. It becomes more than ever necessary to make ourselves indifferent to success.

If I am to make myself indifferent, and never to be governed by likes and dislikes, the widest self-denial and mortification is necessary. Its necessity flows directly from the application of the Foundation to myself.

Indifference. (1869.)—We are not to be indifferent when we see and know what conduces to our end. This is to be desired and chosen, and that to the exclusion of everything else. *Unice desiderando et eligendo quæ magis nobis conducant ad finem.* Yet, as the created thing may cease at any time to be the best means, our attachment must not be to *it*, even whilst it is the best means; but we must be attached to the end alone *absolutely*, and to the created means *relatively*, as we kiss the wood of a cross whilst it makes a cross. So that even while the created thing is a means, and the best means, we must be indifferent to it *in itself*. And this will have its peculiar difficulties, as gratitude, association of ideas, habit, attach us to the creature in itself. So far, therefore, this will be no exception to St. Ignatius’s universal rule, *Necesse est facere nos indifferentes erga res creatas omnes.* That is, we are to make ourselves indifferent to them *ex parte nostra*. Practically there comes in an exception when a created thing is chosen by God once and for all, as the means to our

end, as the priesthood, or a religious vocation. As this relation to the end, for which we love them, is fixed, our relative affection will never have to cease, and we need no indifference towards them ever again.

“Indifferent as a weathercock.” (Father Pope.) “We are not born indifferent.” (*Id.*) Indifference is the preparation of the will for conformity with the will of God, which is God’s service. Thus before the Foundation finishes, indifference disappears, and we find the expression “desiring and choosing only what best leads us to the end for which we were created.” In this desire and choice is all perfection, for which indifference prepares us.

The Three Sins.—The angels were so nearly saved. All the difference between their sin and mine—their nobility, number, that it was in thought only, but once, immediately judged and punished, without redemption—is made up by their light. Without light there could be no sin—the more the light, the worse the sin. Where would mine come among the sins of the world?

Religion is like the vestibule of Heaven in which the angels were created. A fall thence is terrible in proportion to the greatness of its privileges and hopes.

Religion is indeed a Paradise. As it was more difficult for our first parents to sin than for us to abstain from sin, so—though not in the same degree—it is more difficult for us to sin than for those in the world. Not when sin has, however, entered into Religion, for then, alas, it becomes as facile as it did when it had entered Paradise; still, it remains difficult for Religious who either live without occasions of grave sin, or whose proximate occasions are made remote by their Rule, and have every good practice made so easy for them

that their habits form a second nature, a restoration of the life of innocence.

If there was sin in Heaven and in Paradise, and in the latter at least so quickly, so easily, as well as so shamefully and so grievously committed, how shall I keep free in the dangers of this world, with a fallen nature and my own evil experience?

And if one mortal sin can destroy the sanctity of a lifetime, what must not its malice be!

1. Ingratitude against our Creator and Benefactor.
2. Rebellion against the supreme Legislator.
3. An insult to His Majesty, in our preferring creatures to Himself.
4. Contempt in His presence, to His face. And this from one who by his vocation is called to perfection. With what injury to God, to self, to others.

The Three Sins. The third point.—In *peccando fuit condemnatus*—"In sinning was condemned." This is always the case, whether the sinner lives or dies; lives to repent, or dies in the act of sin. In each case the condemnation is *for ever*, though there is the condition, "unless he repent before his probation ends." God's judgment of the malicious will is the same. We are no further off from Hell than we are from a death in sin.

Sin.—To know God's mercy we must observe His punishments, for by them alone can we know the greatness of the sin His mercy forgives.

1. Even after death this detestable sin, if it does not deprive me of the presence of God, will delay it.
2. A single grace could be bought by nothing less than the Blood of God, and alone is worth a Heaven. What numberless graces I have lost, graces that I

might have had, and should have had, if I had not sinned.

3. "Make him do it again for my amusement," the devil says of an habitual sinner, who is his slave. Our first parents, looking for liberty, became prisoners condemned to death. Sinners, who boast of their freedom, again and again say, "It cannot be helped." By this they even say that they are more enslaved than they really are.

It is only in this life that it is possible to help thinking of and regretting sin. Everywhere, except in this world, the first thought, and continuously the first, must always be whether God has been served or no. The devils' regret being mingled with despair produces the effects we see in them. Can Adam and Eve, who had seen Paradise, have ever forgotten their sin for a moment? Our Blessed Lady's measure of it was what it had cost her Son.

Shame for Sin.—Shame and confusion come from the sense of God's goodness to me (as in the case of the knight in the Second Addition), and of my sins against God, their gravity, number, and circumstances. How ashamed Adam is of one sin! My shame would be incomparably greater if I were, as he was, only before my Creator, but I am before my Redeemer, who to all He has done for me as Creator adds what He has done as Man. And I have added fresh sins to the old ones after this.

St. Ignatius suggests the comparison of the four Divine perfections that God communicated to us, His power, wisdom, goodness, and justice, and their contraries, which I now find in myself. The contrast between me and God is all the greater when I see

that it is by my fault that I have defects opposite to those perfections.

The Triple Colloquy.—Inordination would seem to consist for me in the following :

1. In the right things done for any but the right end,—as my delight in my name of Jesuit or in my priestly functions, because of the reputation or power these bring me.

2. In indifferent things, right for others, but not for me,—as attachments.

3. In disorderly distribution of my actions,—as giving too much time or attention to one subject or one person, to the detriment of another.

4. In taking things in their wrong order,—as putting prayer last instead of first.

5. In excess or defect of measure,—for instance in likes or dislikes.

Hell. (1876.)—What must it be to have taught others and to be lost oneself. “He saved others,” said by devils. To have a will set wrong for all eternity, and to know that it is wrong, yet to be unable to change it, must be worse than Satanic possession in this world.

Hell. (From the Italian, 1853.)—The pain of Hell will be ever the same. If everything on the face of the earth was fixed and motionless, the days, winds, plants, smoke, beasts, and man, how terrible it would be. In Hell there is this changelessness in the midst of all that is bad. And for ever. If at the Day of Judgment God should show me Hell, and give me the chance of thousands of years of the most strict penance to avoid it, how gladly I should accept the offer. Penance during a short life gives me the same opportunity, with

many a consolation to boot, all helping to the same end, and yet I hesitate. If the poor damned had one hour of relief and rest every hundred years, it would be but little. As it is, for all eternity there is no change, nor relief, no rest for them for ever—no, never.

The Last Judgment.—Creatures are destroyed at the Day of Judgment because they have done their work and are no more wanted; while man, for whom they were created, emerges from the general ruin intact, body and soul, to account for his use of them.

The General Judgment is to vindicate God's glory. The glory He can have from me must arise from my conversion, as it can no longer arise from my having served Him with unswerving fidelity.

It would be a great glory to Him to make one who has fallen so low finally rise very high; but less and less of this glory will be given as I grow more content with remaining commonplace in my new spiritual life.

The Particular Judgment. (1876.)—Example of the Judge's sternness, "Bind him hand and foot, and cast him into exterior darkness." The confessional is the same tribunal for those whose sorrow leads them to appear voluntarily and by anticipation. There is the same Judge, whose all-mercifulness is exercised so freely now that His infinite justice is satisfied. Shall we not be safe in the day of His judgment, if we are familiar with His Sacred Side, and have had our refuge in His Sacred Heart?

Death. (1876.)—A mixture of feelings there must always be now when Death draws nigh, for it will be impossible not to feel remorse at so much harm done, so many graces misspent, so much time lost. But God

grant that reasons for consolation may predominate, and at any rate that they may represent my state at the time of death and for a long time before.

The Prodigal Son. (1876.)—He has been hungry since he left the true food, but he has tried to check it with sops. When the devil has a man his slave, he does not pay him even with the pleasures for which he sold himself. “I will arise” from my degradation, “and go,” for even though my father come to fetch me, I must fly. My safety is in flight. Confidence is in the very beginning of conversion.

This confidence, great as it was, was more than justified by the reality. The event proved that he could not have had too great a confidence in the manner of his reception if he would but return to his father. As with us God acts as though we did Him a favour in being forgiven, so this appears in the parable, where the father rejoices as if over his own good.

After his reception and forgiveness there is a new element in his gratitude and confidence.

The first robe is given him, with the same generosity that gives the whole penny to the labourers of the eleventh hour. As long as the converted prodigal continues to be humble and fervent, his dispositions are better than those of his otherwise innocent brother, who now murmurs against his father. And the energy of will that has brought him home should make him soon surpass his brother, who is content to go on as he has gone on.

The elder son had his portion given to him—*divisit illis substantiam*—yet at the end he complains that his father had never given him a kid. He had elected to stay under his father’s roof, and to use all things as though his father had not made him master of any—

yet he can grumble and complain, like some Religious who give all to God and say, *Sume et suscipe*, and then find fault because in obedience or poverty they do not have their own way after all.

Innocentem non secuti, pœnitentem imitemur. If we are not innocent like the elder brother, we cannot take his airs. Are we to be guilty as the prodigal, but not share his modesty and shame?

The Kingdom of Christ. (September 20, 1866.)—There are four sorts of soldiers in the army of Christ.

1. The deserters. They will not march and fight because of the hardships. They are ashamed to think of it—*vermis eorum conscientia*—and the death of cowards and traitors awaits them.

2. The common soldier serves because he is afraid not to serve, but he begrudges all the hardships, gives up his own will as little as possible, and always with a bad grace. This is a cowardly spirit and an ungenerous one, for it is untouched by the great example of the Captain's patience and heroism.

3. The better soldiers disregard the hardships that the Captain shares with them. They bear the toils of a soldier's life cheerfully and willingly for His sake. Make sure you are among these before you think of the next. Will you march, however weary, because the word is given? Will you halt at command and against your will? Will you form with whomsoever your Captain may choose on your right hand and on your left? What sort of a sentry would you make, for days at an outpost without seeing the Captain's face?

4. The best soldiers prefer the hardships, to be more like to the glorious Captain. They ask for the more toilsome and distasteful enterprises, and they are heart

and soul in the campaign. If you hesitate, look at the saints. What of St. Aloysius and St. Stanislaus? What of the virgin-martyrs? What of the Mother of God?

The Kingdom of Christ. (1876.)—

Points *strained* in the parable.

1. A King whom all princes obey.
2. The King doing all that his soldiers do, risking his life, accessible when wanted for orders, &c.

A fortiori points in the Application.

1. The King bears what any one will have to bear ; our Lord bears what all can have to bear.
2. The King cannot promise that his soldiers shall survive for the triumph, if they will be brave ; our Lord can and does.
3. The King might say to any *one* soldier, that whether he comes or does not come, whether he is brave or cowardly, the victory in either case is safe, and the difference will be to the soldier himself, whether he is to share or not to share in the victory. But the King cannot say this to *all* his soldiers, for he cannot win his campaign single-handed. Our Lord can and does. He wins the victory Himself and then calls on us to fight a beaten enemy. Those whom the King loves best and trusts most, and whose promotion he has most at heart, he will surely put to the severest tests. And they on their part will be glad it should be so.

The Incarnation.—* “Men, some white, some black.” Our Lord loves all and redeems all. Our zeal for souls must be universal, like Blessed Peter Claver’s.

In the midst of these, * “Some crying, some laughing,” am I, till our Lord set me free. Sorrows without merit ; joys vain, hollow, leaving remorse.

Hatred and pride universal on the earth. God redeemed men by love and humility. Who would have conceived that God was capable of humility? It is infinite in His infinite condescension.

The Angel comes, not to exalt his race, but ours. Love and humility must put an end to spiritual selfishness. As if there were only room in Heaven for a few, and we must jostle one another to secure a place!

Our Blessed Mother accepts the highest dignity with circumspect prudence and calmness. We do not look to consequences. *Ecce ancilla Domini* are words of resignation, not of joy. We take our Divine privileges thoughtlessly and as a matter of course. The Angel comes from Heaven like the dove from the ark, finding, however, one spot free from the deluge of sin.

Our Lord begins to put everything right by emptying Himself. All reform must begin there.

The Nativity.—*In propria venit* exactly expresses His coming to us in Holy Mass. We are His own. But are not distractions, negligence, coldness during His sacramental visit, worse than His exclusion from Bethlehem? The heart may be poor as the wood of the manger, but let it not be cold. I will never be a Bethlehemite again.

The Incarnation.—He condescended to take our nature, that in it He might abase Himself before His Father—He who knew the distance between the Divine and human natures, who knew the lowness of the human nature, even in its perfection. He has come to raise our nature, and He does so by humbling it before God. This is His sacrifice. *Dixi ecce venio.* (Hebrews x.) The only acceptable sacrifice is in this humility. This leads to the Cross, and to the desire and love of it. Union

with God must produce in us the effect of the union of the two natures in our Lord.

The Incarnation.—In the* oblation of the Kingdom of Christ we offer “to follow Thee in bearing all injuries and all contempt.” For the poverty that follows we may look more to the Nativity; but the Incarnation takes us straight to the injuries and contempt. We have, at the very outset of the meditation, the Blessed Trinity despised and outraged by the mass of mankind. All the circumstances make the insult inconceivably greater. And what does God do when insulted but decree the Incarnation?

Mittam Filium meum dilectum: forsitan cum hunc viderint verebuntur—“I will send My beloved Son, it may be, when they see Him, they will reverence Him.” (St. Luke xx. 13.) And that Son, when He came, had to say, even before the Passion: *Et vos inhonorastis me*—“You also have dishonoured Me.” (St. John viii. 49.) Now all this has been my doing. The insults and rejection of Christ in the Passion are the insults and rejection of Him in my sins. Even after the Incarnation and the Passion, worse than the mass of men in the meditation, of me it might have been said: “By thy prevarications against the law thou dost dishonour God; as it is written, On your account the name of God is blasphemed among the Gentiles.” (Romans ii. 23.) In what way can I show my conversion to God better than by the sacrifice of my good name, and by bearing contradictions, blame, contempt, and injustice? Thus the meditation of the Incarnation brings me back to the colloquy and oblation of the Kingdom of Christ.

The Incarnation and Nativity. (1876.)—I have often to carry the message of redemption. Let me do it as

St. Gabriel does. The *Quomodo fiat* speaks of Mary's certainty that, whatsoever God did for her, He would not change her vow. In the house of Nazareth were the great things done for Mary which she commemorates in her *Magnificat*.

The journey to Bethlehem was like a procession of the Blessed Sacrament.

The Nativity. (From the Italian, 1853.)—The world teaches that every one must look out for himself, push himself on, make himself rich, and avoid all possible discomforts. God comes, and all men look to see what the Incarnate God will do. He shows to His disciples the example of humility, poverty, mortification. We use the word "poor" as an expression of compassion; but *poor* really means *rich*, and *rich*, *poor*. To express commiseration, then, one ought to say: "You rich fellow, how I pity you."

The Circumcision.—Without circumcision He would not be Jesus, nor can I be a Jesuit.

In the Circumcision our Lord made His declaration that He would rank with sinners, thus sacrificing His reputation.

With the impatient and discontented, poverty may be the cause of more faults than riches.

The Purification.—To our Blessed Mother the Temple was full of associations, which recalled the readiness of heart with which she had already offered herself to God. Now that the time for the offering has come, how much more easy and perfectly unreserved it is, in consequence of all that has gone before. The greatness of the offering lay in this, that it was giving over to suffering Him whom she loved better than herself. Abraham's offering

of Isaac foreshadowed it. In this spirit Mary hears the prophecy of Simeon. And as it was the worst part of our Blessed Saviour's Agony to know how many would be lost in spite of all His sufferings, so our Lady had this dolour in the words of Simeon: *Positus est hic in ruinam et in resurrectionem multorum*. It is hard to see where there is room for a Joyful Mystery here: the Dolour seems to prevail.

The Two Standards.—The devil is content to hinder God's greater glory, if he can do no more, to prevent perfection. We must not, therefore, suppose that he does nothing but tempt to sin. Hence scruples are really temptations. *Istud est proprie scrupulus, et tentatio quam inimicus ingerit*.

How unequal are the forces and means to all human appearance! Our Lord gave the devil a long start, let him occupy the world, train and drill his soldiers, enrol his volunteers. He is in possession when Christ comes: "A strong man armed keeping his house." The enemy treats the land as if it were his own, and even our Lord calls him *Princeps mundi hujus*. Our Lord lets him study human nature at his ease, and offer to it the bribes that are dearest to it. His army is innumerable, as St. Ignatius says in the meditation; and as if innumerable devils were not enough, all mankind, save the Blessed Virgin, have in some sort belonged to him. Our Lord has to form His army out of those whom He rescues, and His Apostles are formed by slow degrees. He begins with very few, and those poor and illiterate. He pits men against men and devils, the few against the many. He uses His Divine powers sparingly, and prefers human means. "The weak things of the

world hath God chosen, that He may confound the strong." (1 Cor. i. 27.)

But His strength, His grace, are in the means He employs, and the end is His own. He so used St. Ignatius. He has so used the Society. He wants so to use me. My antecedents, therefore, my meanness, my feebleness, are not against my being so chosen—they are in keeping with it. Our Lord is going to win His victory over Lucifer in me and by me. He calls me therefore to perfection as representing Him in the world and doing His work; and then I am to show that perfection attractively to others, that is, I am to bring them to our Lord and to win them to Him. This is His work in me, and by me in the world. I am to follow Him, then, as the Apostles followed Him, as St. Ignatius followed Him, in poverty of spirit, in humiliations, that I may be like Him in His humility. By humility in all things He conquers the devil and all his proud array.

Now, what is God at this moment calling me to in detail? What do His lights and impulses demand of me? (Père Petitdidier.)

What do I ask of Him, and what alone would satisfy me, if it were granted?

What obstacle stands in the way, keeping God from His will, and me from my desire?

If our Lord's will be done, can the results be otherwise than great?

The Two Standards. (September 22, 1866.)—How completely the idea of this meditation is contained in the Prot-Evangel of Genesis: *Inimicitias ponam inter te et mulierem, et semen tuum et semen illius.*

Those who surround the throne of Lucifer, whom he sends out as his army, are the *semen serpentis*, the

serpent's brood. Those who listen to the Sermon on the Mount are the *semen mulieris*, the children of Mary, the adopted brethren of her first-born Son.

The three concupiscences on the one side, and the three virtues on the other, are not only the weapons with which the armies fight, but the distinguishing and differential characteristics of the children of the devil and of the children of Mary respectively. The devil sends his children to win over a child of Mary, so that he may attach himself to riches and look on them as an end instead of a means, and so being perverted from his own end, be led on through love of honours and of self to the likeness in pride of Lucifer, whose child—*semen serpentis*—the poor perverted *semen mulieris* has become. Christ sends forth His Mother's children to attain more and more of the characteristics of her children, which characteristics we see in her Son—poverty of spirit, detachment from honours, not only patience under, but love of insults, injuries, dislike, depreciation and contempt, and lastly, humility—and, these characteristics attained, by them to win others to become her children. Well, then, may we make our first colloquy with her.

Third Degree of Humility. (March 10, 1867.)—Shall I pray for contempt?

1. It is not asking for anything out of the way, but only that I may be in my right place. What gain would it be to me to be suddenly undeceived at last?

2. Is there any use in pretending to be a Religious on any other terms? To others these may be counsels which need not be accepted: but are we not bound to aim at perfection?

3. Will it not come? And how shall I best prepare myself for it, by shrinking from it or by embracing it?

4. God is very gentle with us, and sends us such graces with it that, for Him and with Him, it is not so very hard to bear.

5. But I know not what I ask. No, nor did the Apostles when they said, *Possumus*, and heard, *Calicem meum bibetis*, yet they became St. James and St. John.

6. Can I love the Sacred Heart without it?

Three classes of men.—Those of the third are entirely detached from and indifferent to creatures, and so separate themselves from them as to be quite free to judge whether their use will or will not be for God's service. The second of the three degrees of humility, and the first also, though not so frequently, require this indifference. But how can a man form this indifference within himself, or have any guarantee that it is genuine, if he does not desire to be actually freed from those things to the love of which he has a natural tendency? This he can only do by aiming at the third degree of humility, some effort at least to gain which thus seems to be necessary in order to secure the other two.

Slowness of the process of perfection. (December 28, 1867.)
—I suppose that turning from creatures to God alone, so as to avoid venial sin and imperfection, is as gradual and slow a process as is a conversion from mortal sin. The length of the struggle in St. Augustine between the grace of God, calling him to the Divine love, and his evil habits and passions, has been an encouragement to me. For my struggle against nature and habits seems interminable, and almost hopeless. I want to live for God alone. I wish to care for no consolation but His love. And instead of improving and getting nearer to this, instead of being less frequently

drawn away from God and moved by human and evil impulses, I seem to be further from God, to think less of Him, to be more imperfect and to commit more venial sins than a while ago. Grace conquered St. Augustine at last. Will it ever conquer me? Look at my meditations. Look at my recreations. I am thoroughly ashamed of them both. And I have now been in the Noviceship ten months—as long as St. Stanislaus. What will these duties be when I have distracting employments?

Liberality. (1876.)—When a man says, “It is out of my line,” may he not mean, “It is out of my circle”?

Judas. (March 11, 1867.)—Think of our Lord treating Judas for three years just as He treated the other Apostles, giving him the same access to Him that they had, allowing him to kiss Him and call Him Rabbi, hiding his hypocrisy from the others, even when the occasion seemed to have come, as when he reproached St. Mary Magdalen with waste; so that though our Lord knew all the time who it was that should betray Him, and that the traitor was falling deeper into sin, the Apostles did not know his guilt.

The Mysteries in the Garden.—Some man must have been first to lay hands on our Blessed Lord in the Garden. Those who came to take Him were thrown backward by the exercise of His Almighty Power, and then, when they arose there was a void betwixt Him and them into which they threw themselves. How often it is so with sin. God resists, and man becomes more wilful.

As they drag our Lord away, they treat Him as if He were some brigand who had taken the lives of

some and wounded others before they could take Him—instead of which He has just healed Malchus. This is owing to the spiritual resistance they have gone through. Men are angry as though a wrong had been done them, when they have been resisting grace.

The Passion.—The soldiers who struck our Lord doubtless took His guilt as absolutely certain, and regarded His answers to the Chief Priest as an evasion, or as proclaiming His innocence. The Chief Priest treats Him as if proved guilty, by permitting the soldiers so to strike Him.

Herod's mockery, like Pilate's scourging, seems to have been intended as a sort of cruel acquittal. It was equivalent to, Would you have me condemn a madman? Herod sent word to Pilate that He was not guilty, for Pilate says so. Such a motive would have made the mockery, like the scourging, more cruel.

The Good Thief. (September 24, 1866.)—To be crucified between two thieves was a large part of our Lord's shame. How the good thief must have felt it! The words from the Cross were his Christian doctrine; he was made a child of Mary with St. John and St. Mary Magdalen; his surviving our Lord must have been his trial, with the breaking of his legs and the sight of the piercing of our Saviour's side. His conformity to the will of God was his conversion, *Nos quidem iuste*, and his trust in Christ's promise, *Hodie mecum eris*, secured his perseverance in grace. Bound to the Cross by cords of love, in three hours he was made a saint.

The Passion.—The Kingdom of Christ is the summons to the army. In the Two Standards the armies are face to face, in the Passion we see the battle. Our Lord fighting against devils and worldly men with humility,

patience, silence, resignation, serenity, constancy, courage, &c. (P. de Moncada.) "The Chief Priests and the Pharisees gathered a council, and said, What do we, for this Man doth many miracles? If we let Him alone so, all will believe in Him, and the Romans will come and take away our place and nation. . . . From that day, therefore, they devised to put Him to death." (St. John xi. 47—53.)

Judas betrayed Him because he was a thief. "Pilate sought to release Him. But the Jews cried out, saying: If thou release this Man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat." (St. John xix. 12, 13.)

Here we have in Judas the *cupiditas divitiarum*, in the others the *vanus honor mundi*, on the one side. On the other we have our Lord's poverty. "The soldiers took His garments (and they made four parts, to every soldier a part), and also His coat" (St. John xix. 23), for which they cast lots. And for reproaches and contempts, "Jesus came forth bearing the crown of thorns, and the purple garment, and Pilate saith to them, Behold the Man. . . . Take you Him and crucify Him, for I find no cause in Him" (St. John xix. 5, 6), and so on.

Now we see the opposing principles when they meet. If both sides wanted riches and the vain honour of the world, they could not have it. But if one side wants them, and the other side wants poverty and humiliations, both will be satisfied. On which side am I?

Our Lord, in His practical interpretation of the Third Degree of Humility, takes suffering of body and of soul in their greatest extent. With Him all was

voluntary, and He need not have felt, indeed have caused, His desolation and spiritual abandonment. But this is His way of fighting the battle.

Our Lord's Death.—The moment our Lord dies the battle is over, as far as He personally is concerned. And He begins His work of consoling and communicating to us the fruits of His victory, although our battle is not over, and although it ought to be fought out after the fashion of His own. We shall never suffer His abandonment, but only something a little like it sometimes, and so of the rest. But we must wish and pray for a fight as like His as possible.

God's love for me is without measure. Mine is meant to be a return for it, and is the only return I can make. Yet my love is (1) languid, (2) divided, (3) selfish, (4) unstable. Have even the Seraphim greater reason to love God than I have?

The Disciples going to Emmaus.—They were frightened at the account of the holy women, yet they knew that our Lord had raised the dead, and they must have been familiar with Lazarus. They left Jerusalem before our Lord had appeared to St. Peter, and separated themselves from the other disciples; yet our Lord went in search of them, the Good Shepherd still, though the thorns can no longer wound Him.

The false conclusion drawn in time of sadness proves the doctrine of St. Ignatius in the * 5th Rule for the Discernment of Spirits: *Tempore desolationis nunquam mutatio facienda est*—"In the time of desolation never make a change."

Heaven.—In Heaven I shall be satisfied with myself, without temptations or evil inclinations, with no need

of custody of the senses, self-restraint, or mortification, without fear, without the possibility of sin, without remorse or envy, rejoicing in past troubles, without distractions, with complete self-control, with nothing to hope for because there is nothing unpossessed to be hoped for.

CHAPTER XIX.

DAILY MEDITATIONS.

October 8, 1891.

Consolation occasional.—"These are the words which I spoke to you while I *was* yet with you." (St. Luke xxiv. 44.) Our Lord said this to the Apostles after the Resurrection, so He did not profess to be with them then. Seeing that Low Sunday was His second general appearance to them, this is natural. He was leaving them, accustoming them to live with Him in their hearts and not before their eyes. Now this did not involve any want of love. No more does His withdrawing spiritual consolations, so that we only occasionally feel His presence.

Christ in everything.—What our Lord told the two disciples on the way to Emmaus about the prophecies of the Passion, He told all the Apostles directly afterwards: "Thus it is written, and thus it behoved Christ to suffer." (St. Luke xxiv. 46.) Opening their understanding that they might understand the Scriptures will not have been an anticipation of the Gift of Pentecost, but a clue to the meaning of the Scripture, that it relates to Him and He was to be looked for throughout. This is the very clue we want for the interpretation of life. To see Christ in it all—to feel that we do not understand it till we see Christ in it. What a difference it made in a moment to the interest

of "the law of Moses, the Prophets and the Psalms," when they saw what they were to look for. Thus all things and all events would become a Scripture to us "concerning Me."

Our Lord's patience.—According to St. Luke (Acts i. 6) immediately before the Ascension the Apostles said, "Lord, wilt Thou at this time restore again the Kingdom to Israel?" Our Lord did not rebuke them for thinking of a carnal kingdom when His was spiritual; but simply told them that, though it was not for them to know the times or moments which the Father keeps in His own power, they should receive the Holy Ghost to be witnesses everywhere to our Blessed Saviour. The correction was contained in the answer, and it was one they would understand when the Holy Ghost came.

The Second Coming.—"This Jesus, who is taken up from you into Heaven, shall so come as you have seen Him going into Heaven." One would have thought it more consoling to be told, "When He is gone, you will soon go to Him;" instead of being informed that there was a Second Coming which they would see after the lapse of ages. No wonder that the early Christians thought it would come immediately. The words are said to the Church as a corporate body, which has seen our Lord go and will see Him come. It is as though it happened in the lifetime of a man, and so it will seem when the Church has entered into her eternity. It sounded as though the "men of Galilee" were already looking up to Heaven, or were bidden to do so, for the return rather than the departure. It will soon be in the past. When it is in the past, it will be seen to have been soon.

The Raising of Jairus' daughter.—It is remarkable that when our Lord was about to raise the dead girl to life, He should have said: "She is not dead, but sleepeth." The words were capable of, and even suggested an interpretation against the reality of the miracle. But there was a knowledge of human nature in the choice of them. The multitude, in consequence of them, spontaneously declared that she was dead, "and they laughed Him to scorn," for saying the contrary. They served besides to show our Lord's modesty, like the injunction not to tell the miracle. It is like the gentle phrase He used about the resurrection of Lazarus, "I go that I may awake him out of sleep." The divinest things, which needed proclamation, because they were the works that proved His Divinity, were done in the meekest and most unassuming way. He left it to His Father that they should produce their effect, but He made them occasions to show humility. The combination we should have thought almost impossible.

June 22, 1893.

Ego sum, noli timere—"It is I, fear not." Everything moving around them; the waves rolling, the clouds scudding, the ship tossing, the sail flapping, with one thing in sight that is steadfast and firm, the form of the Son of Man on the waters and in the storm, and His word reaching them, "It is I, be not afraid." Life is always unstable, circumstances change, and of all changeable things we are ourselves the most changeable. But one thing changes not. *Ego sum*. To cling to Him is the one security, but it is a real security, even against the mutability of self.

In retreat and out of retreat I am two different persons. But in retreat I get the light how to live out of retreat. If out of retreat I forget it and ignore it, of

what use is the light to me? Worse than no use, there is fresh responsibility. This time I must act promptly, perseveringly. I must begin, the day I come out of retreat. I must continue without relaxation to the day when I go into retreat again. *To-day*, and from this day onwards. Perhaps another retreat may never come. If it comes, let it not be a reproach. If it does not come, our Lord will come instead. Meanwhile He is here. *Ego sum, noli timere.*

Modicæ fidei, quare dubitasti? St. Peter was blamed for his little faith because he had not persevered. He had shown great faith when walking on the water, and to cease to have that great faith, or even to falter and doubt, merited a reproach. How much worse are those whose normal state is doubt, who never fairly walk upon the water, who never leave the boat and trust themselves entirely to our Lord!

Again, St. Peter is said to be “of little faith,” when he was calling on our Lord to save him from perishing. What is to be said of those who do not call upon Him in the hour of danger, but if they cannot rescue themselves, take for granted that there is nothing for them but to sink? Faith is trust in another, and St. Peter, even when “of little faith,” is an example of faith to them.

Nativity of St. John Baptist, June 24.

Fuit homo missus a Deo cui nomen erat Joannes—“There was a man sent from God whose name was John.” “There is no one of thy kinsfolk who is called by this name.” It is St. John the Baptist who has rendered it almost impossible that this could ever be said again. The devotion to him for many centuries put him next to our Lady, and if now he is surpassed by the largely developed devotion to St. Joseph, it is no eclipse. His own greatness is none the less, and he is deserving of as

great honour as ever. In Rome, St. John Lateran, the Pope's Cathedral, is dedicated to our Blessed Saviour in honour of the two Johns, but though the Transfiguration is the main titular feast of the church, the Nativity of St. John Baptist is the most frequented titular feast, and the Basilica is universally known as St. John's.

No wonder that the name has become popular in all ages, seeing that an angel conferred it before he was conceived, and that the Holy Ghost revealed it to St. Elizabeth. But those who bear it should try to resemble him to whom it was thus singularly given.

"Many shall rejoice in his nativity." The Church has taken upon herself the fulfilment of St. Gabriel's prophecy, and no wonder, seeing that at the same time it was said that he should be "filled with the Holy Ghost, even from his mother's womb." God diverged from the ordinary course of His providence respecting the remission of original sin, and the flow of graces began before the child was born. The birth of St. John bears so close a relationship to the birth of our Lord, that in a true sense the words of St. Elizabeth to our Lady might be used to herself: "Blessed is the fruit of thy womb." He indeed was blessed who in his mother's womb "leaped for joy" at the presence of Jesus and Mary.

The *Benedictus* is perhaps the most solemn and affecting part of a funeral, and it seems singular that the canticle inspired by the coming into this world of our Blessed Lord and His Precursor, should be appropriate to the going out of the world of every Christian. The proclamation of the benefits to be conferred serves admirably as the thanksgiving for these benefits received. The first eight verses are about our Lord, the remaining four about St. John Baptist, and the Visitation was a mystery most fit for such an inspi-

ration. *Visitavit et fecit redemptionem plebis suæ*—"He hath visited and wrought the redemption of His people." It found utterance, however, at the birth of St. John; St. Zachary foreseeing his office and work (*Præibis ante faciem Domini parare vias ejus*—"Thou shalt go before the face of the Lord to prepare His ways"), and the benefit which by that office St. John was to confer on us who were in darkness (*Illuminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis*—"To enlighten them that sit in darkness and in the shadow of death, to direct our feet in the way of peace"). The last words are followed at a funeral by the *Requiem æternam*, which is admirably in place; the *requiem* we ask for the dead corresponding with the "peace," in the way of which our feet have been led in life, to be received in its fulness in the next world; and the *lux perpetua* being the completion and fulfilment of the illumination which took us out of darkness and the shadow of that which really deserved the name of death.

SS. John and Paul, MM., June 26.

St. John and St. Paul are mentioned in the proper antiphons of the feast, sometimes in one order, sometimes in the other. The Romans, accordingly, when a question of precedence arises, say "*Joannes et Paulus*," "*Paulus et Joannes*." What an amount of human nature there is in desiring to be first! How wise the Society is in treating us all alike, and in having no precedencies except for Superiors and one grade over another. The moment that a Superior is out of office, he drops into the ranks. But human nature can still put in claims, though it should give up caring who leaves the room first. If two people shine in the same department, jealousies may arise. Happily we seem to be very free of it, and I have never seen

any sign of jealousy amongst our preachers, and this is a thing to thank God for. I am not sure, however, that I should not feel a strong preference expressed by any one for Brother Foley's books over mine. Some strong praise in this week's *Athenæum*, attributing to my initiative his books and Miss Stone's on the Franciscan Martyrs, I read with pleasure, and really for a minute or two hardly noticed that this was absolutely untrue. If it had been the other way about, I should have noticed it instantly, and have smarted under it. Yet the one would have been as true as the other.

SS. Peter and Paul, App., June 29.

"Flesh and blood hath not revealed it to thee, but My Father who is in Heaven." It is very remarkable that in St. Mark, whose Gospel is the echo of St. Peter's teaching, St. Peter's answer to our Lord is simply given as "Thou art the Christ," and this is followed by the injunction that they should tell no man. St. Mark omits the "Blessed art thou, Simon Barjona," as well as the famous "Thou art Peter," along with what followed. But the "Go behind Me, Satan," addressed soon after to St. Peter, is given by St. Mark.

Before St. Peter's confession our Lord had worked so many miracles that He had said that it would be better for Sodom and Gomorrhah in the Day of Judgment than for the cities that had seen them without repenting. About this time, too, St. Peter made a profession of faith at Capharnaum, which was very like that at Cesarea Philippi. "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God." (St. John vi. 69, 70.) It would seem that St. Peter's knowledge of our Lord's Divinity was derived directly from His miracles and teaching, but

the grace to believe and to confess it came so directly from God, that our Lord says that flesh and blood have not revealed it to him, but the Eternal Father. In this sense the Eternal Father reveals to us the doctrines of our faith, and though the teaching comes to us through human lips, it does not come to us from flesh and blood. Babies and sucklings now, when saying their catechism, make St. Peter's confession.

How completely St. Paul is the Apostle of grace. He proclaims it for others, and shows it in his own person. For others, nothing is more striking than Romans v. 20, 21: "Where sin abounded, grace did more abound, that as sin hath reigned to death, so also grace might reign by justice unto life everlasting through Jesus Christ our Lord." For himself one verse (1 Cor. xv. 10) contains three statements respecting the relation of his life to grace. "By the grace of God I am what I am; and His grace in me hath not been void, but I have laboured more abundantly than all they; yet not I, but the grace of God with me." This phrase *gratia Dei mecum*, that is, not only the grace of God in me, but my co-operation with the grace of God, is the solution of all that St. Paul says respecting good works. The good works rejected by him are those which a man does by his own strength without grace. "To him that worketh, the reward is not reckoned according to grace, but according to debt" (Romans iv. 4): that is, he claims his reward not as a favour but as a debt, due to him of right. That reward without grace no man can have; but for what is done with grace the reward is due as of right, this is, however, a right arising from God's promise and from the union with Christ our Lord; *vivo ego, jam non ego*. "Neglect not the grace that is in thee," said St. Paul to Timothy (1 iv. 14), "take heed to thyself and to doctrine; be

earnest in them; for in doing this, thou shalt both save thyself and them that hear thee." (I iv. 16.)

The Octave of the Nativity B.V.M., Sept. 15.

St. John Chrysostom, in the homily for the Octave of the Nativity, says: "It is much harder for God to become Man, than for man to be made the son of God. When you hear that the Son of God is the Son of David and of Abraham, cease to doubt that you, who are the son of Adam, will be the son of God." Here is a thought for the dry lists of names in the Gospel genealogies, when they come in the Mass. "He would not have humbled Himself, if it had not been to exalt you." No one but the Almighty God would do the more difficult thing in order to bring about the less difficult; but with Him there is no waste of power. And there was a more difficult thing to be done with us than even to make us children of God. "Cease to doubt," says St. John Chrysostom. The doubt is not intellectual, whether God has the power; the doubt is of the heart. We are "slow of heart to believe" that God wants us to be His children, and that He loves us like a Father. The sight of the Incarnation, carried into effect for our sakes, is given us to take away the unloving doubt that we are dear children. We see the Incarnation that we may believe in grace. The grace of God in our souls is the hidden thing to which all the miracles and all the parables testify. By sanctifying grace I am planted in the Family of God, and I cannot doubt it when I see how it came to me. God spared nothing of His omnipotence in the marvellous process by which, through His Eternal Son, He has adopted me by grace, or by which He would convince me that by His grace "I am what I am." *Pater de cælis Deus, esto mihi Pater.*

What a variable uncertain thing our spiritual progress is! Our efforts are scattered and unevenly separated, and the energy put into them is very different at various times. A boat well rowed keeps up the same degree of speed, because the strokes of the oar are uniform and succeed one another too soon for the advance to degenerate into a set of jerks. The speed of the fastest railway train is maintained by rapidly succeeding strokes of a piston-rod. The flight of a bird in the air is not a succession of slight drops towards the earth, as ours would be if we could manage to fly with insufficient power. We make an effort and it gives us a certain impulse, but before the next effort comes, the impulse has begun to die down. Our way consists of a series of zigzags, instead of a steady decided straight course, due to uniform and constant efforts. All is made to depend on a fitful humour instead of a profound conviction and an earnest will.

He gave them power to be made the sons of God. (St. John i. 10.) The world knew Him not. He therefore came visibly to His own and they received Him not. But to those who *did* receive Him, He gave power, that is, aptitude, to be the children of God. He gave them power to become—not simply, He made them without any diligence on their part. (St. Chrysostom.)

He was in the world “bearing all things in the word of His power” (Hebrews i. 3), the world was made by Him, and yet though He had made it, the world knew Him not—that is, the world was culpably ignorant of God. Not that no one knew Him; but that they who knew Him, knew Him not because they were *of* the world, but because they were *above* the world. And indeed He had “His own,” the Jews, to whom God was known. To them He

came in the flesh, to make them sons of God by baptism, but they rejected Him. Those that did receive Him, whether Jews or Gentiles, and believed in His Name, He gave power to them to become the sons of God by sanctifying grace, so that by actual grace and their own free-will they might become fully and adequately the sons of God in glory. These are born of God, for the Word was made flesh and dwelt amongst us visible as the only-begotten Son of God, whose *glory* we have seen in His life of humiliation, as it was a manifestation of His Divinity. (Isaias lx. 5.) The only-begotten Son from all eternity in essence and nature becomes by the Incarnation "the first-begotten amongst many brethren" (Romans viii. 29), "full of grace" for our salvation, "and of truth" or fidelity, that we might trust Him for the fulfilment of His promises. (P. Corluy.)¹

So I am born of God through Christ, who is and always will be "full of grace and truth" for me. What a sense of confidence the sublime story of God's purpose in the Incarnation creates! If God the Father has given me His only-begotten Son, will He not with Him freely give me all things? If God the Son has come to take up His tabernacle with me, the grace and the truth of which He is full are for me. Can I then behave like the world that knew Him not, or the Jews who did not receive Him?

Sept. 22.

Four-and-forty years a priest! How fast the time has gone, and how soon the end of the little remnant will be here! How many mistakes that might have been avoided, how much harm done to others, how

¹ Josephi Corluy, S.J., *Commentarius in Evangelium S. Joannis*. Gandavi, 1889. Several of the subsequent meditations have been drawn from the same source.—[ED.]

many sins committed, what opportunities lost, what cowardice, what slothfulness, what neglect, what seeking of self! Will not Christ say to me: "Amen, I say to you, you have had your reward." In the midst of the forty-four years of priesthood I entered Religion, as I might have done and ought to have done eleven years sooner, and our Lord gave me what I had deserved to have forfeited—may His Name be blessed and praised for it. There at least I did well, though it was tardily done, and in entering Religion, and binding myself by the Vows, God gave me my second baptism. How lightly those Vows have sat upon me, how little I have lived as though I were living with such pledges given to God! That second baptism I have left behind me, too much as the first was left, and the conditional baptism at my conversion which may easily have been the true sacrament; the purified robe has been stained afresh, the new graces received rather as new responsibilities than as fresh beginnings of spiritual life. God may well please to put a speedy end to a life in which so little good is done, so little merit acquired, so little prepared for Heaven. My one feeling is that of profound trust in His mercy. I have nothing to show for my life but God's gracious intentions frustrated, unusually great graces and opportunities spoiled, lights innumerable wasted, life a failure and a shame—yet God still patient with me, and willing to recommence His work even now. I thank Him for His great goodness, and I will trust Him till I die and see His face. *Laudetur in æternum propter misericordiam suam.*

St. Mary Magdalen.—In our Lord's question to Simon the Pharisee (St. Luke vii. 42): "Which of the two [forgiven debtors] loveth him [who forgave their debts] most?" He seems to speak of St. Mary Magdalen's

after-love. It is love after forgiveness, and all the stronger love because there was so much forgiven. And this our Lord reverts to (verse 47) when speaking of her, after the declaration of her forgiveness. "Many sins are forgiven her, because she has loved much. But to whom less is forgiven, he loveth less."

But there is the previous love spoken of too, the love that preceded her forgiveness, the forgiveness of many sins, because the love was great. Her actions are recounted as the proofs of this great love—her tears, her kisses, her ointment. Not a tear or two, but tears in torrents, bathing His feet. Not *a* kiss, but, "since she came in, she hath not ceased to kiss My feet." Not ointment brought for the head, with its value recognized, but ointment freely poured out on the feet, and, however precious, treated as of little worth. Great love, showing great sorrow, leading our Lord to bestow the pardon of many and great sins. Not, of course, that great love is necessary for the forgiveness, even of very great sins; incipient love is all that can be required. But it seems to say that, where the sins are many, great love may naturally be looked for in the sorrow that leads to forgiveness. It is itself the work of grace co-operating with a very good will, and when sanctifying grace enters the soul, bringing with it perfect charity, sin is expelled.

But in St. Mary Magdalen's case, it may also be taken that our Lord is saying that her many sins were forgiven before she gave her proofs of a great love—that when Simon was thinking her to be a sinner, she was no longer a sinner. This however seems rather to strain the story, as it is throughout a contrast between Simon and Magdalen. It leaves no force in the word *because*, and it would even say that Simon was forgiven, through the words, "But to whom less is forgiven, he

loveth less." In Simon's case our Lord means certainly to refer to him as the one of the two debtors that owes the less, because he himself thought so. He is taking him on his own terms, and showing him that a far greater sinner passes him by, and is to be preferred to him, on account of a greater love.

The actions of St. Mary Magdalen are all penitential, and, as Lucas Brugensis says, she is taken by the Church as the model of the sorrowful penitent, not as giving thanks with great love for her past forgiveness. But she may well have been previously forgiven owing to the contrition that led her to seek our Blessed Saviour's feet. This, however, she would not know. Her sins, like ours, could be forgiven again, and our Lord's saying that they were forgiven will not be merely declaratory of a past forgiveness, but themselves confer it. Indeed, our Lord first tells Simon that they are forgiven, and then He turns to Magdalen and forgives them.

It is very interesting to notice that our Lord acts as the creditor. The debts were due to Him and are remitted by Him, which is a distinct assertion, though in His own modest way, that He is God. He also shows Himself to be God, not only by reading Simon's thoughts, but by showing that the woman whom he thinks to be a sinner, unworthy to touch Him and bringing defilement, was not a sinner but a saint. She had sinned much, she now loves much—far more than Simon himself. It shows, too, that God's judgment is not based on the number and gravity of past sins, but on present love. Those who have been forgiven much, ought surely to love much, but they do not necessarily do so. Unhappily there are many who love as tepidly as if they had been forgiven very little. Whereas there are many who have been forgiven little, who love much,

and are moved to it by their gratitude for the graces that have preserved them from greater sins. Indeed, there is our Blessed Lady, who has not sinned at all nor had anything to be forgiven, whose love exceeds the love of all creatures. Forgiveness is an immense benefit, and the greater the forgiveness the greater the benefit, bringing with it gratitude and love—the greater the benefit, the greater the love. But preservation from sin, as in our Lady's Immaculate Conception, rich stores of sanctifying grace, so that she should be *gratia plena*, and the crowning gift of final perseverance, are larger benefits, and they produce in Mary the largest love. Thus "to whom less is forgiven, he loveth less," is to be understood in the sense, "he who thinks himself to have received little, imagining that he had little need for forgiveness, he loveth little."

The lesson is two-fold, to have more love when asking for forgiveness, and more love when forgiven. Love in the sinner who wants to be forgiven is certain to obtain forgiveness from God. Would that God were as certain to obtain love after forgiving! St. Mary Magdalen is the example of both. Her silent petition for forgiveness is full of so great signs of love, that our Lord, speaking to Simon, compares them with his token of a lesser love in having simply invited Him. To St. Mary Magdalen, though charity may already have expelled sin, they are all petitions for pardon, and her love is so great that she does not notice how loving they are. If her love was so great before she knew she was pardoned, what will it not have been after she has heard the gracious words: "Thy sins are forgiven thee, thy faith hath saved thee, go in peace." This very parable of the Two Debtors will have dwelt in her loving memory of her forgiveness, and while her heart will have been full of gratitude for our Lord's defence

of her, the sense of having been forgiven much, and the claim our Lord makes to be more loved by her in consequence of the much that He has forgiven, can never have left her mind, but must have ever furnished her with a steadily increasing love. What a use to which to put past sins, grave sins, many sins! And what a contrast to those who also have been forgiven grave sins and many sins, and yet love little, as though they had been forgiven little!

The Magdalen's faith saved her, for it led her to Him who was ready to forgive. What a contrast her faith was to the incredulity that, just before these words, asked: "Who is this that forgiveth sins?" When our Lord healed the man sick of the palsy, He gave the cure as the proof that He could forgive sins. Here He gives no proof, but praises her faith which stands in no need of further proof, and indirectly blames those who do not believe that He is God and can forgive sins, inasmuch as it was against Him they were committed, so that He is the creditor of every such debtor.

"Go in peace," He says to her, and no doubt from this passage it is, that it has become the unwritten traditional way for the priest to dismiss every penitent after absolution with the same words. It means, "Go in safety," in the safety which her faith has given her; safety from that sin, from which she sought safety. It means, "Go in tranquillity," the tranquillity that belongs to security or the sense of safety. It puts aside anxiety, fear, and trouble, and it gives comfort, joy, calm, and happiness in the spirit of love.

Demoniacal Possession.—Amongst the holy women who followed our Lord and ministered to Him was "Mary who is called Magdalen, out of whom seven devils were gone forth" (St. Luke viii. 2); and the same is said by

St. Mark in his account of our Lord's appearing "first to Mary Magdalen, out of whom He had cast seven devils." (xvi. 9.) The latter seems to be said, not so much for the purpose of identification, for which the name of Magdalen was abundantly sufficient, as to show that our Lord's first public appearance was to one who had been a great sinner. This would indicate that the seven devils were in her soul and not in her body—that it means wickedness, not possession. If so, it is the only case in which the casting out devils means in the Gospels the forgiveness of sin, or liberation from the tyranny of evil habits and temptations. In every other case it means deliverance from possession, and the man from the tombs had a legion of devils. And in this sense, singularly enough, it must be taken as said of more than one of the holy women, for St. Luke says: "And some women, who had been cured of evil spirits and sicknesses; Mary who is called Magdalen, from whom seven devils went out, and Joanna, the wife of Chusa, Herod's procurator, and Susanna, and many others, who ministered to Him of their goods." (viii. 2.)

If it were possession in St. Mary Magdalen's case, the opinion of Lucas Brugensis would seem probable, that God permitted her to be possessed by seven devils on account of her sins, and that our Lord cast out the devils first, on which she repented, moved by gratitude and love for her deliverer.

It seems, however, less likely that it was actual possession, for a person in that state would not be held responsible for wicked actions and would hardly be called a sinner, as St. Mary Magdalen was by Simon. And he would not have been surprised at her coming to our Lord, if he had known that He had exorcised seven devils out of her. But the devils may not have

shown their presence by violence or lunacy, but by great wickedness, which would be attributed to her, and if her possession were brought about by wickedness, our Lord could truly say that she was forgiven much.

If, unlike the other cases of exorcism, the devils assaulted her soul only, and "seven devils" signify, as St. Gregory and Venerable Bede think, no particular number but all sorts of sins, committed under the influence of tempting devils, that would seem to be exactly in accord with the parable of the devil that was cast out of a man, returning with seven other devils more wicked than himself and entering into the house that he found swept and garnished. This gives a very awful idea of grievous sin, and especially of relapse into sin. The soul in sanctifying grace is the temple of God, inhabited by the Holy Spirit, and the soul in mortal sin becomes the dwelling-place of wicked spirits.

It is striking in the case of Judas to see that the phrase of Satan entering into him is used as of an event that happened at the very end, after many opportunities of repentance. Thus at first it is said: "And when the supper was done, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him." But after the washing of the feet, and after our Lord had assented to his question, "Is it I, Rabbi?" and after our Lord's saying to St. John and St. Peter in a low voice (which, however, may well have been heard by Judas, who was within arm's-length), "He it is to whom I shall reach bread dipped," we have, "And after the morsel, Satan entered into Judas, and Jesus said to him, That which thou dost, do quickly." This is clearly the devil entering into the soul of Judas, not into his body: and

it looks as though such possession of the soul by evil spirits was not to be said of all in mortal sin, but of those who are hardened in sin. This would make St. Mary Magdalen's conversion all the more striking, for seven devils had entered into her. That would mean a very perverse self-abandonment to wickedness, and it would add a fuller sense to our Lord's saying that she had been forgiven much.

No opposition to His teaching is spoken of so strongly by our Lord as the suggestion of the Scribes that it was by Beelzebub that He cast out devils. The occasion was His having cast out a devil from a blind and dumb man, who perhaps was afflicted with blindness and dumbness by the devil that possessed him. Our Lord healed him, so that he spoke and saw. The crowd in its wonder said, "Is not this the Son of David?" And the Scribes from Jerusalem who were present, in their opposition to Him invented the theory that He was Himself possessed by Beelzebub, "the idol of the fly," whom they looked on as the prince of devils, and that his exorcisms were due to the obedience paid by the devils to their prince.

After disproving it by the comparisons of a kingdom divided against itself, and a strong man holding his goods until he himself is bound, our Lord says that a blasphemy against the Son of Man shall be forgiven, but a blasphemy against the Holy Ghost shall not be forgiven. And St. Mark adds: "Because they said, He hath an unclean spirit." They were themselves evil and spoke evil out of the abundance of their heart, but for their idle words they would have to give account in the Day of Judgment.

Outrages against the Sacred Humanity do not show such evil dispositions as the malicious confounding of good and evil. The work of God in driving away the

devil is attributed to the devil instead of to God, and such a perversion involves a malice against light and the known truth, that implies obstinate and proud impenitence.

Very shortly after this discourse comes the description of the unclean spirit going out of a man and returning with seven other spirits more wicked than himself. There are two lessons to be learned by the man out of whom an evil spirit has been cast, if he would not have his last state made worse than the first. They are (1) that the spirit which has been expelled, is most eager to return, and (2) that he found the house from which he came out *empty*, so that he and his evil companions could at once enter in and dwell there.

It is not only the devil who calls it "the house from whence I came out," but our Lord Himself who begins, "When an unclean spirit has gone out of a man," as though his departure were voluntary. That of course cannot be intended to be pressed, for no evil spirit voluntarily leaves a soul. It is like the strong man armed that keeps his house until a stronger than he cometh, and God alone is stronger than the devil and can dispossess him. But then how comes it that the devil returning finds his old house empty? That it should be swept and garnished is a mark that some one has dwelt there, at least for a time. It is swept, for evil has been expelled by good; it is garnished, for something has been acquired of virtuous habits under the influence of its Divine inhabitant. And that Heavenly Indweller in the soul has not gone away voluntarily either. The soul itself, which had combined with God to expel the unclean spirit that dwelt in it, has now turned against its Divine ally and grieved the Holy Spirit, so that God has to say of that soul, as of the Temple in Jerusalem: "Let us go

hence." The devil meantime that had been driven out has been walking through dry places, seeking rest and finding none. The dry places I take to have no particular spiritual counterpart, but as a man would not settle down to live where water was not to be had, so the devil has need of correspondence with his evil suggestions, which he finds in a congenial soul. So he returns to the soul where once he was a welcome guest, and seven other still more wicked devils come to dwell in that miserable soul, which might have continued to be the dwelling-place of the Most High God, and now by its relapse has become incomparably worse than before. Worse than the seven unusually wicked devils entered into Judas. It was Satan himself, and it ended by the traitor hanging himself in despair. How few duly consider the terrors of a relapse. The only safeguard against it is to keep on intimate and loving terms with the Heavenly Guest. He must be made to feel that it is His own house, and that He is not liable to eviction by a capricious change of will. *Mane mecum, Domine, et Spiritum Sanctum Tuum ne auferas a me.*

"Whosoever shall do the will of My Father that is in Heaven, he is My brother, and sister, and mother."¹ The relations of tenderness are here; the relation of submission and obedience, "He is My Father," is not here. Our Lord tells us how to establish the relationship of tenderness and affection with Him. "Do the will of My Father, and you are to Me as brother and sister and mother." His Mother was dearest of all to Him, because no one ever did the will of His Heavenly Father so perfectly as she did. Who can help longing to love Him and be loved? The one way to bring both about, the way to prove our love for Him, the way to

¹ St. Matt. xii. 15.

guarantee His love for us, is to do that which He has most at heart, or rather, that which alone He has at heart, His Father's will. It may well have its prominent place in the *Pater noster*, where it is given as the full development of the desire for the glory of God's name and the coming of His Kingdom, with a standard of perfection proposed to us for the doing of that will, taken from Heaven for us poor mortals. In Heaven the love is perfect, because the fulfilment of God's will is perfect. In Heaven each one is to our Lord as a brother and sister and mother, and it varies in degree as each one has fulfilled His Father's will. The more like to His Blessed Mother's fulfilment of that will mine is, the more shall I have of the love He bestows upon His Mother. If His love of her had been due to the unapproachable nearness of the relationship, I could have had none of it, for in that relationship she stands alone; but as a doer of the Divine will she can have imitators and followers, and on these our Lord bestows His love, in proportion as they have resembled her. Now she is not jealous of that resemblance, or of the consequent love. Instead of desiring to absorb all His love in herself, her desire is that we may share it, and in the largest possible proportions. 'Our Lord came on earth to win our love, and to unite Himself to us by the closest relationship. With His Mother He has had a perfect success, and it is the longing of her dear heart that He may succeed with us. To do God's will instead of our own is the one condition, the sole means, and that was ever infinitely desirable in itself. The loving intimacy of close relationship is offered us as a reward, and we find it possible to hesitate, and sometimes, and too often to prefer our own will, when it is in conflict with the will of God! Mother Mary, give us common sense.

*The Parable of the Cockle.*¹—Our Lord shows us that He sows good seed in His field, and it is the enemy, His enemy and ours, who oversows cockle among the wheat. “Didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them, An enemy hath done this.” All that is good in us comes from our Lord, all that is evil in us from the enemy. But we are not neutral. The field takes the good seed and the bad to its bosom, and its fertility causes both to grow. It has no control over itself. It cannot discriminate. It cannot foster the one, and check the growth of the other. In the field both must grow together until the harvest, and the reapers are the first who can separate them. But in the field of our heart it is not so. It rests with us to choose which shall have our co-operation, without which there is no growth and no fruit, either good or evil.

Both sowings are there, and our Lord unsparingly casts His good seed into our hearts, as the enemy, skilfully and covertly, “while men sleep,” oversows cockle, and goes his way. We need the discernment of spirits, and great fidelity and loyalty to our Lord before we can see the difference. *All* that is good comes from Him, and He bestows it plentifully. To keep any of the cockle is an injury to ourselves, as our enemy meant it to be when he sowed it. Even though it do not overpower the wheat, it will be gathered into bundles to burn in Purgatory. To give ourselves to both indifferently, and to choose between them according to our likes, is to live for ourselves, and not for Him whose field we are. The enemy is a trespasser and intruder, and if he has entered in while men slept, our responsibilities are awakened when we learn

¹ St. Matt. xiii. 24—30.

that he has entered in, and our watchfulness excited that the cockle may, when young, give way to the good wheat.

God's almighty power is put forth for our good. He does not sow the seed, and then go His way. To His Divine concurrence we owe it that "the seed should spring and grow up while we know it not, the earth of itself bringing forth fruit, first the blade, then the ear, afterwards the full corn in the ear," ready for Him when "He putteth forth the sickle, because the harvest is come."

The Parable of the Cockle is one to which our Blessed Saviour gave His own interpretation. This does not prevent our giving it another application, like that above, in which we take the field to be our own soul. But in our Lord's interpretation the field is the world—His field therefore is His world. He who sows in the field is the owner of the field. He that soweth the good seed is the Son of Man Himself, in His Human Nature; and as the good seed are the children of the Kingdom, His declaration of His Divinity is manifest. Our Lord claims the world as His own, and fills it with the children of His Kingdom. And the enemy of King and Kingdom oversows the world with the children of the wicked one. The children of the devil are placed by the devil in the midst of the children of the Kingdom in our Lord's world; and that so thickly, and in such close association with the children of the Kingdom, that the one could not be rooted up without uprooting the other. It is God's purpose that those who choose to be the children of the wicked one, and those "who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," should grow together till the harvest, when, and not before, the final and awful separation shall be made.

“The Son of Man shall send His angels, and they shall gather out of His Kingdom all scandals, and them that work iniquity.” *His* angels, *His* Kingdom; His angels to set His Kingdom free from the children of His enemy, and to gather the children of His Kingdom into the Kingdom of their Father—that is, take them from His earthly Kingdom to His Heavenly Kingdom, where the just shall shine as the sun for ever and ever: while for the authors of scandals and iniquity there is the furnace of fire, and the weeping and gnashing of teeth. Well may our Lord add: “He that hath ears to hear, let him hear.” What is better worth hearing?

*The Cure of the Ruler's Son.*¹—St. John has very purposely marked the progress of the faith of the ruler whose son was cured by a word. He begins with his petition that our Lord would come down and heal him, and to make this petition he has come from Capharnaum to Cana. He has spent six or seven hours in coming, and he can think of nothing except the need that our Lord should make haste, if He is to find his child alive. Our Lord's reproach to the Galileans, that they will not believe unless they see with their own eyes, he does not listen to. His reply is like an interruption: “Lord, come down before my little boy (παιδίον) dies.” Thus far it is the belief that our Lord was a holy man with great healing powers, which must be exercised in the presence of the sick, and do not extend to the raising of the dead. When our Lord tells him, “Go, thy son liveth,” he believes the word that our Lord spoke to him. He believes in Him as a Prophet, who knows things that happen at a distance, and who tells the truth. But when he ascertains from his servants that the fever left his son at the time when our Lord spoke

¹ St. John iv. 46—54.

to him, he sees that it was not merely that our Lord had seen and known that the boy had taken a turn for the better, but that his cure was wrought by our Saviour at a distance, and he at once believes, and all his house after him, that our Lord is the Messias.

Our Blessed Saviour's answer was at the same time a refusal and a grant. The ruler had asked two things, "Come down and heal him." Our Lord's answer is, "Go, he is healed." It was a trial to his imperfect faith not to get exactly what he asked, and he comes out nobly from the trial. He believed then and there, instantly, and he sets out on his long journey believing, on our Lord's word, that his son will live and not die.

Our Lord's patience with the ruler brought about his conversion and that of his whole house. The first answer, "Unless you see signs and wonders, you do not believe," is passed over by him as though it were meant for others, and not for himself. But it was spoken "to him," and for him it meant that he wanted to *see* with his eyes a cure effected by our Lord present in person by his child's bedside. He was a Galilean in wanting to see first and believe afterwards. Our Lord was thinking of the *Beati qui non viderunt et crediderunt*—"Blessed are they who have not seen, and have believed," that He spoke to St. Thomas. Yet though the ruler repeats his petition that He should come down, just as though He had not spoken, our Lord in His tender compassion has patience with him, and the result was that when told that his son had passed from death to life, he believed without seeing. The effect of the first reproof came later, and our Lord patiently waited for it. Later still came a fuller effect, with a more perfect faith, so that henceforth he believes though he does not see. Signs and wonders have done

their work, and he needs them no more. The wonders were signs, and he has learnt what they indicated.

*Cure of the Paralytic at the Probatic Pool.*¹—The Jews asked the man who had been ill for thirty-eight years (v. 12), "Who is that Man who said to thee, Take up thy bed and walk" on the Sabbath? A question full of contempt, ignoring the cure, and finding in the manner of it matter for condemnation. When he knew, the man went to them and said that it was Jesus that had made him whole. (v. 15.) To him the miracle gives authority for the command to carry his bed on the Sabbath. To the Jews it was a motive for persecuting our Lord that He had done these things on the Sabbath (v. 16), and their hostility was increased by His saying (v. 17), that His "Father works until now"—is always working, even on the Sabbath, and so He works. God is not a mere spectator of a past creation.

If My Father works, and that every day without exception, I His Son ought also to work. He was Lord of the Sabbath, and was not bound by His own law. We are subject to all the laws that God has made for us, and under those conditions we must work. But with this difference, our Lord's phrase belongs to us as the adopted children of God. "My Father works till now, and I work." I will work because I am His son, and the things I do, and the manner in which I do them, must, like the diligence with which they are done, be a filial imitation of my Father.

To this man our Blessed Saviour put the question, "Wilt thou be made whole?" The man had been held thirty-eight years by his infirmity; he was in the midst of a great multitude of sick persons, assembled

¹ St. John v. 1—15.

within the five porches of Bethesda, "the House of Mercy;" they were there, and he was there, because "an Angel descended at certain times," *secundum tempus*, from time to time, that is, at uncertain intervals, when "he that went down first was made whole." One was cured occasionally, and a great multitude of sick were so eager to be cured that they lay there in the hope that on some one of these gracious occasions the benefit of the Angel's visit might fall to their lot. Their patient waiting in the place spoke for itself of their desire to be made whole. Yet to one of these, and he a man who had borne his trouble for eight-and-thirty years, our Lord puts the question, "Wilt thou be made whole?"

There are wills and wills. Some people will a thing, but only in a certain way. Really to will a thing, is to be ready to take the method by which it can be obtained. The man was waiting for the visit of an Angel, and One greater than an angel was there, with the power and the will to heal. If the sick man has a real will to be made whole, let him have recourse to Him. The question, "Wilt thou?" arouses attention to the earnestness of the will, and bids the man, if he really will, to look and see whether there is no other means than that he has thought of. This "Wilt thou?" might well be addressed to any one present at a mission, or in a church for Mass or sermon, or to one of a group round a confessional. "Wilt thou? What sort of a will hast thou?"

Though this happened at the beginning of the second year of our Lord's Public Ministry, the multitude of sick, blind, lame, and withered, have no recourse to Him to be cured, though a striking miracle is wrought under their eyes. In the first year our Lord's miracles were not so numerous as later, yet even

in the first year we have "Jesus went about all Galilee, healing all manner of sickness and every infirmity among the people, and His fame went throughout all Syria, and they presented to Him all sick people;" and again, "They flocked to Him from all sides, and great multitudes came together to hear, and to be healed of their infirmities." It would seem then that as our Lord had apparently worked as yet no miracle in Jerusalem, these sick people in Jerusalem had not learnt to have recourse to Him, like the people in Galilee, and especially at Capharnaum.

*The Feeding of the Five Thousand.*¹—Fillion judiciously notes the delicate intermixture of economy and generosity in the Multiplication of the Loaves and Fishes. Where plenty exists, and more can be had at will, men do not care to gather up the broken food. This has been handled by others, and left by them. It would be called in contempt, "men's leavings." Yet each Apostle, by whose hands, for so long a time that afternoon the miracle of multiplication had been wrought, is bidden, when all are supplied and satisfied, to collect a basketful of the larger fragments. Men had accepted more than they wanted, and there it lay on the trodden grass. They were hungry; the supply of food was unexpected; they were interested, excited, amused, to see an Apostle with half a loaf in his hand, and not going for more, freely supply companies of fifty or a hundred. A hand had but to be held out once more, and bread and fish were put into it. No wonder that there were large fragments over when the meal was finished. The profusion with

¹ St. Matt. xiv. 13—21; St. Mark vi. 30—44; St. Luke ix. 10—17; St. John vi. 1—13. The authority first quoted is M. l'Abbé Cl. Fillion's edition of the Gospels. (Paris: Lethielleux, 1878, &c.)—[ED.]

which the food was handed round was like the profusion of nature, and far exceeded it. There is but one supply of fruit on a tree, even in the most abundant seasons, and for that you must go to the tree; the tree does not come to you in the wilderness, where your money cannot buy bread. That all should be abundantly and most liberally supplied was our Blessed Saviour's thought, whose gift to those who need it was ungrudging and generous. *Collige fragmenta, ne pereant*, or, as St. John gives it more fully, *Colligite quæ superaverunt fragmenta, ne pereant*, or in the Greek, "Lest anything should perish." Use is to be made of God's gifts up to the very last.

The providence of God provided that the little lad should have the five loaves and the two fishes that were to be "divided among them all," so that five thousand should have *quantum volebant*. And the same providence chose "barley loaves," the food of the poor, for the gift that was to be distributed in royal profusion. They all eat the barley bread. There is an element of poverty in the way in which our Lord pours out His riches; just as it was upon an ass that He rode in His triumphant entry into Jerusalem. We should not recognize our Lord if at any time poverty were to be entirely forgotten.

The Legion of Devils.—It is singular that the legion of devils that entered into the swine spoke and were spoken to by our Lord as if they were one. "What have I to do with thee, Jesus, Son of the Most High God? I adjure Thee by God that Thou torment me not." And our Lord said, "Go out of the man, thou unclean spirit." Then when our Saviour asked, still in the singular, "What is thy name?" He

¹ St. Matt. viii. 28—34; St. Mark vi. 1—21; St. Luke viii. 26—40.

received for answer, "My name is legion, for we are many." Here the devils begin in the singular, and St. Luke introduces the answer in the singular, "He said." Henceforth it is plural. "They besought Him that He would not command them to go into the abyss," that is, the bottomless pit. "If Thou cast us out hence, send us into the herd of swine." "They besought Him, that He would *suffer* them to enter into them," is St. Luke's phrase, who adds, "And He suffered them." The swine were about two thousand, so that the number of devils in the man would seem to have been at least that.

Of the man St. Luke says that he "had a devil now a very long time," and during this very long time a legion of devils had acted with such absolute unanimity that no one knew that they were more than one till our Lord elicited it by His question. All that unanimity in keeping the man without clothes, living in the sepulchres, crying and cutting himself with stones, and that for a very long time. What makes the devils work together? If it is their subjection to Satan who commands them and they obey, it must be because from his superior strength he can compel them and punish them, so that their union would be due to fear. And it is difficult to see how it could be due to anything else, for though their common hostility to God is a bond that unites them in their assaults on His honour and glory, they would, if free to do so, differ among themselves as to what to do and how to do it.

In this case they make a joint petition to be allowed to go into the swine, and when permitted to do so, with one accord "the whole herd ran violently down a steep place into the sea, and they perished in the waters." Our Lord by His permission showed that they were subject to Him, and that without His per-

mission they could not injure even these unclean animals. They on their part do not ask for pardon or grace, but for leave to enter swine; and this they seem to do with one accord, not that by remaining in the swine, they might still be outside the abyss of Hell, according to their petition, but that the Gerasenes might be frightened by the loss of their property, and, as they did, might beseech our Lord to depart from them. Poor Gerasenes, taken with a great fear, and not daring to retain amongst them our Lord, who had at His feet, clothed, and in his right mind, the man whom they had often bound with chains and fetters, which the devils had always burst and broken asunder. The liberation of one so possessed by devils was a less thing to them than the loss of their herd of swine.

The man who had been set free from this legion of infesting devils, kept close to our Lord till they came to the ship's side, and then he "began to beseech Him that he might be with Him." Our Lord "admitted him not, but said to him, Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee." In some other cases our Lord prescribed silence, as for instance to the blind man cured at Bethsaida, to whom our Lord said, "Go into thy house; and if thou enter into the town tell nobody." At Bethsaida and in similar instances the people had an abundance of opportunities of seeing for themselves, but not so the Gerasenes. Those who had preferred the safety of their two thousand swine to the deliverance of the man who was so violently possessed, stood in need of the constant sight of him amongst them, clothed and in his right mind. For the man himself, the loss of our Lord was apparent and not real. His feeling of gratitude and

love induced him to wish that he might ever dwell in his Saviour's company, but our Lord had work for him to do amongst his friends and countrymen. And this work he did very efficiently, for "he went his way," obediently remaining there on the beach while our Lord embarked, and lovingly following the boat with his eyes, and then going home as our Lord told him, "he began to publish in Decapolis how great things Jesus had done for him, and all men wondered." The Gerasenes are struck only by a sense of Divine power, and they beg our Lord to go away; the man was filled with a sense of the Divine goodness, and longed to go with Him wherever He went. It was, however, forwarding our Lord's work to proclaim His power and goodness through a region that He had intended to visit, from which the inhabitants beg Him to depart. By staying behind, the people could see the permanent character of the dispossession of the devils, and that the man's deliverance was complete, even though our Lord who delivered him had gone away. To do our Lord's work is more blessed than the enjoyment of His gracious presence, and gratitude and love make the work done for Him such as He Himself would have done.

*The woman with an issue of blood.*¹—In the case of the woman who was cured of the flux of blood, the contrast is very great between the many physicians from whom during twelve years "she had suffered many things, and had spent all that she had, and was nothing the better, but rather worse," as St. Mark says; and our Lord, to whom she said not a word, to whom she paid nothing except her love, from whom she suffered nothing by experimental and ignorant

¹ St. Matt. ix. 20—22; St. Mark v. 25—34; St. Luke viii. 43—48.

treatment, by whom she was cured when she touched His cloak, in an instant, completely, permanently. What a touch was that! "If I shall touch but His garment, I shall be healed." Making her way through the thronging and pressing multitudes, she succeeds in deliberately and intentionally touching the hem of His garment; and though He submits to walk amidst this dense and eager crowd, where many are pressed up against Him and unintentionally touch Him, it is not till this woman's touch came that He asked, "Who is it that touched Me? Somebody hath touched Me, for I know that virtue hath gone out from Me." How much "virtue," creative power there is waiting to go out of Him, for the help of those who shall touch Him as this woman touched Him! It is to be had from the very hem of His garment, for He wills it always whenever the rightful dispositions come to claim it. In Holy Communion multitudes throng and press Him, but how many touch Him so as to obtain the Divine virtue, to benefit by His omnipotence, to awaken His love? Be my touch this morning like that of this holy woman, that I may be made whole.

The good woman would have escaped without recognition if it had been possible, but "seeing that she was not hid, fearing and trembling, knowing what was done in her, came and fell down before His feet, and declared before all the people for what cause she had touched Him, and how she was immediately cured." When our Lord stopped and turning to the multitude said, "Who hath touched My garments?" the people fell back, all denying that they had purposely touched Him. They deny that the virtue that had gone out from Him had entered into them. How unhappy to have to deny it! Those who got nothing from our Lord are ready to say so; the one happy

person to whom the virtue had passed from Him, wishes to go away unnoticed. But the people cease to throng and to press, when one amongst them had received an immense blessing from the thronging and pressing; and into that open space, surrounded by a crowd of witnesses, she comes, fearing and trembling, thinking that she had been presumptuous, that He was so holy that healing could not help coming even from the hem of His garment, but not knowing that it was the longing of His Heart to find faith like hers, and she casts herself down before His feet and kneeling there, looking up into His blessed face and seeing there no blame, she forgets the people about, and says, "For twelve years I have had a flux of blood. I have suffered many things from many physicians. On them I have spent all I had, and yet I was nothing the better, but rather worse; but when I heard of Jesus of Nazareth, I said to myself. 'If I shall but touch His garment, I shall be whole.' I touched the hem of that blessed garment, and I was immediately healed."

This story was one that was to live, and to be the means of life to multitudes, and hence our Lord would not let it be hidden. So the secret deed of faith on her part and of goodness on His, was ratified in public, and He said to her, "Daughter, thy faith hath made thee whole; go thy way in peace, and be thou whole of thy disease." "Go thy way in peace," fear not to be troubled for that which thou hast done. Thy boldness in taking a miracle instead of asking for it came from a grand faith that all men may well copy. The cure that thou hast taken, I freely give. "Be thou whole of thy disease." *O beata femina*, who took for granted that His power was for her, that she might take it without asking, and who had no fear till she had gained what she wanted. Jesus

lives for me. Though others press about Him, in the throng there is room for me. I have but to hold out my hand and touch Him, reach between other people and from a distance succeed in touching the hem of His garment, and the virtue will come out of Him into me. He knows it, though no one sees it; but He will have it declared before men for His greater glory in my after life, whole from my disease.

*The Daughter of Jairus.*¹—Of her our Lord said, "She is not dead, but sleepeth." Thus our Blessed Saviour seems to diminish the effect of His miracles. But His saying so made the mourners defend themselves for lamenting over one who was not dead. Their derision of our Lord was the strongest assertion of the reality of the death. He puts the mourners out, all but the parents of the girl, and He admits only the chosen three of His own Apostles. There was, therefore, no disturbing crowd around the girl's body, and those that were there could see perfectly and calmly all that was done. Those outside had seen her dead, and it was enough for them to see her alive again. Our Lord treats her as one asleep, taking her hand and calling out to her, *Talitha cumi*. Instead of drawing all attention to the great fact that He was recalling to life one that was really dead, our Lord performs the miracle as though the only thing He had in view was that the parents should have their daughter restored to them; and so He admonishes them, "vehemently," says St. Mark, that they should tell no one. If they had gone to the door and announced the resurrection of the child, our Lord could not have got away in peace. The multitude would have surrounded Him and have made much of Him, and this He would not have. The

¹ St. Matt. ix. 18—26; St. Mark v. 22—43; St. Luke viii. 41—56.

healing of the woman on the way He made her tell, that her faith might help Jairus, whose faith was tried when the people from his house came to say, "Thy daughter is dead; why dost thou trouble the Master any farther?" If He had not spoken of the cure of the bloody flux, making the woman acknowledge it, it would have been altogether unknown. But the multitude of the mourners rendered it impossible that the resurrection of Jairus' daughter should not be known, so at least He provides that He may go away in peace.

Our Lord's saying in St. John (v. 21, 25, 28) may well come in here. "As the Father raiseth up the dead and giveth life, so the Son also giveth life to whom He will. . . . Amen, amen, I say unto you, that the hour cometh and now is when the dead shall hear the voice of the Son of God, and they that hear, shall live. . . . Wonder not at this, for the hour cometh wherein all who are in the graves shall hear the voice of the Son of God, and they that have done good things shall come forth unto the resurrection of life, but they that have done evil unto the resurrection of the judgment." Our Lord is speaking of the resurrection of the body of the daughter of Jairus, the son of the widow of Naim, and of Lazarus, as well as of any others He may have restored to life, to lead to the thought of the spiritual resurrection, in which *Filius quos vult vivificat*—"The Son giveth life to whom He will," provided that they have not a counter will, preferring death to life.

*The Coin of the Tribute.*¹—"Whose is this image and superscription?" asked our Lord respecting the coin

¹ St. Matt. xxii. 15-22; St. Mark xii. 13-17; St. Luke xx. 20-26. These notes refer to the Gospel for the Twenty-second Sunday after Pentecost. It was while delivering his sermon on it that Father Morris died. He had read to Father Thurston and myself what is here printed, immediately before going down to the church to preach.—[ED.]

of tribute. "Give the image of Cæsar to Cæsar, and the image of God to God; give Cæsar his coin that has his image, but give thyself to God, as His image is in thee." So Tertullian; and St. John Chrysostom says, "Give those things to Cæsar that are not against piety and religion, for anything against faith and virtue is not Cæsar's tribute, but the devil's."

Judas the Galilean, of whom Gamaliel speaks (Acts v. 37), refused to pay tribute to the Romans on the plea that God was their only Lord. Nothing is more unpopular than a tax, and to tell the Jews that they were bound to pay, would have angered the people, so that the Pharisees would no longer have feared to take our Lord prisoner. The coin current came from Cæsar, and it was giving him back his own when they paid tribute. The existence of such a coin showed the power of Cæsar over them, and that power, even when usurped and unlawful in its origin, brings with it the duty of obedience. So St. Paul says (Romans xiii. 1) that there is no power but from God, and the *de facto* ruler is to be obeyed "not only for anger, but for conscience sake." Our Lord does not answer whether Cæsar had or had not the right to make Palestine a province of the Roman Empire, but He argues from the fact that it is a Roman province, which is proved by the coin, that the Jews are bound to pay tribute, and this not only because they would be punished if they did not, but as a conscientious obligation. How well this shows us that conscientious obligations arise from our circumstances, which come to us from the providence of God. Even a slave was bound to obey his master, as St. Paul plainly teaches. This, then, is not incompatible with giving to God what is God's, for it is itself a part of what is God's. It is a part of

submission to His will, which is what we have to give to God.

It is instructive to observe that this took place, with much besides that is recorded at length in the Gospels, on the Tuesday in Holy Week. The Pharisees and Herodians put their question about the tribute, that our Lord might give offence to the people, if He would not say something that would serve as an accusation before the Roman Governor. On that day, we are told, "a great multitude heard Him gladly." In the midst of the long discourses in the Temple on that day, our Lord said, "The hour is come that the Son of Man should be glorified" by His sufferings and death, by the grain of wheat falling into the ground and dying. The next day, our Lord said, "Ye know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified." In this little time the change came over the people. On the Sunday they cried, with their palms in their hands, "Blessed be the King that cometh in the name of the Lord." On the Monday the children cried in the Temple, "Hosanna to the Son of David." On the Tuesday "a great multitude heard Him gladly." On the Wednesday the priests and elders said, "Not on the festival-day, lest perhaps there should be a tumult among the people." On the Thursday He was betrayed and apprehended; and on the Friday "they cried out, Away with Him, away with Him, crucify Him." It adds greatly to the force and value and significance of the teaching of our Lord on the Tuesday, to remember how close at hand the Passion was.

An anticipation of the Agony in the Garden.—It seems to me singular that I should have never before remarked the striking anticipation of the Agony in

the Garden that St. John (xii. 27) records as occurring in the midst of our Lord's sermon in the Temple on the Tuesday in Holy Week. Though on that day "a great multitude heard Him gladly," and though "many of the chief men also believed in Him," our Lord saw that the latter "did not confess Him," because "they loved the glory of men more than the glory of God," and He knew that the crowd which gladly listened to Him were like the roadside or the stony ground on which the good seed fell. That long discourse of our Lord in the Temple was a farewell warning, which is all the more emphatic as it followed so closely on the triumphant entry into Jerusalem on Palm Sunday. That triumph was like the leaves without fruit of the fig-tree that withered at His word on the Monday. The discourse on Tuesday begins with the answer to the Chief Priests who directly questioned His authority. The Parables of the Two Sons, of the Wicked Husbandmen, and of the Marriage of the King's Son, have much more special significance when it is seen that they were final warnings addressed to the unbelieving Jews. After the three captious questions of the Pharisees, the Sadducees, and the Scribes, our Lord denounced the Scribes and Pharisees, who did not enter in themselves, and suffered not those to enter who were going in. This winds up with "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold your house shall be left to you desolate."

Then, sitting over against the treasury, our Lord praised the widow who put in her two mites, reproving thus the spirit of worldliness in the rich who cast in much, to which spirit His rejection was due.

Certain Greeks, proselytes probably, as they had come up for the Pasch,—in the Court of the Gentiles, no doubt,—come to St. Philip for a personal introduction to our Lord; and St. Philip hesitating because they were Gentiles, took hasty counsel with his friend St. Andrew, and the two spoke to our Lord about them. Our Lord's answer was to the two Apostles, but no doubt when He ceased to speak, He gave these Greeks the private interview they were so eager to have; and there is something very significant in their being introduced now, when the Jewish rejection of their Messiah was almost complete. At the end of this, our Lord's last public discourse, St. John says, "These things Jesus spake, and He went away and hid Himself from them. And whereas He had done so many miracles before them, they believed not in Him."

It is in the midst of this last discourse that the anticipation of the Agony occurs, and it is the more memorable, because it is recorded by St. John, who makes no mention of the Agony in the Garden.

Here Father Morris's MS. ends abruptly. The last paragraphs having been written during the morning of the day on which he died. The anticipation of the Agony, which he was going to describe, would no doubt have been reached by working out the parallel between St. John xii. 27, and St. Mark xiv. 34—42:

"Now
is My Soul troubled.

What shall I say?

Father,
Save me from this hour,

But for this cause I came
unto this hour."

"The hour is come.
My Soul is sorrowful even unto
death.

If it be possible! All things are
possible.

He said, Abba, Father!
He prayed . . . that the hour
might pass from Him.

Not what I will, but what Thou
wilt.

Rise up, let us go."—[ED.]

APPENDIX.

THE MEDITATIONS

IN THE BOOK OF THE

SPIRITUAL EXERCISES,

WITH A

SUMMARY OF THE OTHER THINGS THEREIN CONTAINED.

The book of the Spiritual Exercises consists partly of meditations to arouse the soul to the love of God and the desire of putting its whole life into due order, and partly of practical rules to guide it in making that settlement. In Father Morris's journals there are innumerable references (many marked with an asterisk [*] in the foregoing pages) to the Meditations, which are here given first and in full; the Rules are summarized at the end. The text quoted is the literal translation of St. Ignatius's Spanish Text, edited by Father Morris (Second Edition, Burns and Oates, 1893). Additions and abbreviations, where necessary, are added in square brackets.

[*St. Ignatius's definition of Spiritual Exercises.*—Under the name of Spiritual Exercises is understood every method of examination of conscience, of meditation, of contemplation, of vocal and mental prayer, and of other spiritual operations, as shall be afterwards declared: for, as to go for a walk or a journey, and to run, are bodily exercises, so is the name of spiritual exercises applied to any method of preparing and disposing the soul to free itself from all inordinate affections, and after it has freed itself from them, to seek and find the will of God concerning the ordering of life for the salvation of one's soul. [*Annotation I.*]

FIRST PRINCIPLE, AND FOUNDATION.

[*End of Man.*] Man was created to praise, reverence, and serve God our Lord, and by this means to save his soul; [*End of Creatures*] and the other things on the face of the earth were created for man's sake, and in order to aid him in the prosecution of the end for which he was created. [*Use of Creatures.*] Whence it follows, that man must make use of them in so far as they help him to attain his end, and in the same way he ought to withdraw himself from them in so far as they hinder him from it. [*Indifference.*] It is therefore necessary that we should make ourselves indifferent to all created things, in so far as it is left to the liberty of our free-wills to do so, and is not forbidden; in such sort that we should not for our part wish for health rather than sickness, for wealth rather than poverty, for honour rather than dishonour, for long life rather than a short one; and so in all other things, desiring and choosing only those which most lead us to the end for which we were created.

FIRST WEEK.

THE FIRST EXERCISE is a meditation by means of the three powers of the soul upon THE FIRST, THE SECOND, AND THE THIRD SIN. [*This meditation is often called "De peccato triplici"—On the three sins.*]

The *preparatory prayer* is to ask our Lord God for the grace that all my intentions, actions, and operations may be ordained purely to the service and praise of His Divine Majesty.

The *first prelude* is a composition of place, seeing the spot. . . . In the present meditation on sins, the composition will be to see with the eyes of the imagination and to consider that my soul is imprisoned in this corruptible body, and that my whole self in this vale of misery, is as it were in exile among brute beasts; I say my whole self, that is, soul and body.

The *second* is to ask of God our Lord that which I wish and desire. . . . Here it will be to ask for shame and confusion at myself, seeing how many have been lost for one sole mortal sin, and how many times I have merited to be lost eternally for my so many sins.

The *first point* will be to apply the memory to the first sin, which was that of the angels; and then immediately to employ the understanding on the same by turning it over in the mind: and then the will, desiring to remember and understand the whole, in order to put myself to the blush, and to be confounded, bringing my many sins into comparison with the one sole sin of the angels; and while they have gone to Hell for one sin, how often I have deserved the same for so many. I say, to bring to memory the sin of the angels, how they were created in grace, yet not willing to help themselves by the means of their liberty in the work of paying reverence and

obedience to their Creator and Lord, falling into pride, they were changed from grace into malice, and hurled from Heaven to Hell; and then in turn to reason more in particular with the understanding, and thus in turn to move still more the affections by means of the will.

The *second point* will be to do the same, *i.e.*, to apply the three powers, to the sin of Adam and Eve; bringing before the memory how for that sin they did such long penance, and how much corruption came upon the human race, so many men being put on the way to Hell. I say, to bring to memory the second sin, that of our first parents; how, after Adam had been created in the plain of Damascus, and placed in the terrestrial Paradise, and Eve had been formed out of his rib, when they had been forbidden to eat of the tree of knowledge, yet eating of it, and so sinning, they were afterwards clothed in garments made of skins, and driven out of Paradise, lived without original justice, which they had lost, all their life long in many travails and much penance; and in turn with the understanding to discuss all this, making more especially use of the will, as has been said before.

The *third point* will be to do in like manner also in regard to the third sin, *i.e.*, the particular sin of some one person who for one mortal sin has gone to Hell; and many others without number have been condemned for fewer sins than I have committed. I say, to do the same in regard to the third particular sin, bringing before the memory the gravity and malice of sin committed by man against his Creator and Lord; then to discuss with the understanding, how in sinning and acting against the Infinite Goodness, such a person has justly been condemned for ever; and to conclude with acts of the will as has been said.

Colloquy. Imagining Christ our Lord before us and placed on the Cross, to make a colloquy with Him, asking Him how, being our Creator, He had come to this, that He has made Himself Man, and from eternal life has come to temporal death, thus to die for my sins. Again, to look at myself, asking what I have done for Christ, what I am doing for Christ, what I ought to do for Christ; and then seeing Him that which He is, and thus fixed to the Cross, to give expression to what shall present itself to my mind. . . . And at the end let a *Pater noster* be said.

THE SECOND EXERCISE is a meditation ON SINS.

[*The meditation is often referred to as that "De peccatis propriis"—On our own sins.*]

Let the *preparatory prayer* be the same.

The *first prelude* will be the same composition of place.

The *second* is to ask for what I desire; it will be here to beg great and intense grief, and tears for my sins.

The *first point* is the series of sins, that is to say, to recall to memory all the sins of my life, looking at them from year to year, or from period to period. Three things help in this: the first, to behold the place and the house where I have dwelt; the second,

the conversation I have had with others; the third, the calling in which I have lived.

The *second point* is to weigh the sins, looking at the foulness and the malice that every mortal sin committed contains in itself, even supposing that it were not forbidden.

The *third point* is to consider who I am, abasing myself by examples: first, how little I am in comparison with all men; secondly, what men are in comparison with all the angels and saints of Paradise; thirdly, to consider what all that is created is in comparison with God; then I alone, what can I be? fourthly, to consider all my corruption and foulness of body; fifthly, to see myself as an ulcer and abscess whence have issued so many sins and so many iniquities, and such very vile poison.

The *fourth point* is to consider who God is, against whom I have sinned, looking at His attributes, comparing them with their contraries in myself: His wisdom with my ignorance, His omnipotence with my weakness, His justice with my iniquity, His goodness with my malice.

The *fifth point* is an exclamation of wonder, with intense affection, running in my mind through all creatures, how they have suffered me to live, and have preserved me in life; how the angels, who are the sword of the Divine Justice, have borne with me, and have guarded and prayed for me; how the saints have been interceding and praying for me; and the heavens, the sun, the moon, the stars, and the elements, the fruits of the earth, the birds, the fishes, and the animals; and the earth, how it is it has not opened to swallow me up, creating new hells that I might suffer in them for ever.

The whole to conclude with a *colloquy* of mercy, reasoning and giving thanks to God our Lord, for having given me life till now, and proposing through His grace to amend henceforward. *Pater noster*.

THE THIRD EXERCISE is a *repetition* of the first and second Exercises; making THREE COLLOQUIES. [*The Triple Colloquy.*]

After the *preparatory prayer* and the two preludes, it will be to repeat the first and second Exercises, marking and dwelling on the points in which I have felt greater consolation, or desolation, or greater spiritual relish; after which I shall make three colloquies in the following manner:

The *first colloquy* to our Lady, that she may obtain for me grace from her Son and Lord for three things: the first, that I may feel an interior knowledge of my sins, and a detestation of them; the second, that I may feel the deordination of my actions, in order that, abhorring it, I may amend and order myself aright; the third, to beg for a knowledge of the world, in order that, abhorring it, I may put away from myself worldly and vain things; and then an *Ave Maria* once.

The *second colloquy* will be the same to the Son, in order that He

may obtain for me from the Father the same grace ; and then the *Anima Christi*.

The *third colloquy* will be the same to the Father, that the same Eternal Lord may grant it to me ; and then a *Pater noster*.

THE FOURTH EXERCISE is made by *resuming* the third.

I have said *resuming*, in order that the understanding without distraction may turn over assiduously the remembrance of the matters contemplated in the preceding Exercises : then making the three same colloquies.

THE FIFTH EXERCISE is a meditation on HELL.

Let the *preparatory prayer* be the usual one.

The *first prelude* is a composition of place, which is here to see with the eyes of the imagination the length, breadth, and depth of Hell.

The *second prelude* is to ask for that which I desire. It will be here to ask for an interior sense of the pains which the lost suffer, in order that if I through my faults forget the love of the Eternal Lord, at least the fear of punishment may help me not to fall into sin.

The *first point* will be to see with the eyes of the imagination those great fires, and the souls as it were in bodies of fire.

The *second* will be to hear with the ears of the imagination the wailings, the howlings, the cries, the blasphemies against Christ our Lord and against all His saints.

The *third* will be to smell the smoke, the sulphur, the filth, and the putrid matter.

The *fourth* will be to taste with the taste of the imagination bitter things, such as tears, sadness, and the worm of conscience.

The *fifth* will be to feel with the touch of the imagination how those fires touch and burn the souls.

Making a *colloquy* to Christ our Lord, to bring to memory the souls which are in Hell, some because they did not believe His coming, others because believing they did not act according to His commandments ; making of them three classes : the first, those who lived before His coming ; the second, those who were alive during His lifetime ; and the third, those who lived after His life in this world : and then give thanks that He has not, by putting an end to my life, permitted me to fall into any of these classes. In like manner to consider how up till now He has always had towards me such pity and mercy ; and then I will finish by once saying a *Pater noster*.

[*St. Ignatius leaves the other meditations of the First Week, e.g., those on Death, Judgment, and the like, to the discretion of the Director.*]

THE KINGDOM OF CHRIST.

The call of the temporal king helps me to contemplate the life of the Eternal King.

Let the *preparatory prayer* be as usual.

The *first prelude* is a composition of place, seeing the spot. It will be here to see with the eyes of the imagination the synagogues, towns, and villages, through which Christ our Lord used to preach.

The *second*, to ask for the grace which I desire. It will be here to ask the grace from our Lord, that I may not be deaf to His call, but prompt and diligent to accomplish His most holy will.

The *first point* is to place before my eyes a human king elected by our Lord God Himself, whom all princes and all Christians reverence and obey.

The *second* is to consider how this king speaks to all his subjects, saying: "My will is to reduce to subjection all the land of the infidels: wherefore, whoever desires to come with me must be contented with the food that I eat, with the drink and the clothing that I have, &c. In like manner he must labour as I do during the day, and watch during the night, &c., in order that afterwards he may have part with me in the victory, as he has had in the hard work."

The *third* is to consider what good subjects ought to answer to a king so liberal and so kind; and consequently if any one did not welcome the request of such a king, how he would deserve to be blamed by all the world, and held as a slothful knight.

The *second part* of this Exercise consists in applying the above example of the temporal king to Christ our Lord, in the three aforesaid points.

And as regards the *first point*, if we consider the temporal king's summons to his subjects, how much more worthy of consideration is it to see Christ our Lord, the Eternal King, and before Him the whole world, all of whom and each in particular He calls, and says: "My will is to conquer the whole world, and all enemies, and thus to enter into the glory of My Father. Whoever, therefore, desires to come with Me must labour with Me, in order that following Me in pain, he may likewise follow Me in glory."

The *second point* is to consider that all who have the use of judgment and reason will offer their whole selves for labour.

The *third point* is that those who wish to show greater affection, and to signalize themselves in every kind of service of their Eternal King and Universal Lord, not only will offer their whole persons to labour, but also by acting against their own sensuality, and their carnal and worldly love, will make offers of greater worth and moment, saying:

[*Colloquy.*] Eternal Lord of all things, I make my oblation with Thy favour and help, in the presence of Thine infinite goodness, and in the sight of Thy glorious Mother, and of all the saints of the heavenly court, protesting that I wish and desire, and that it is my deliberate determination (provided only it be to Thy greater service

and praise), to imitate Thee in bearing all insults and reproaches, and all poverty, as well actual poverty as poverty of spirit, if only Thy Divine Majesty be pleased to choose and receive me to this life and state.

SECOND WEEK.

THE FIRST DAY AND THE FIRST CONTEMPLATION is upon the INCARNATION.

The usual *preparatory prayer*.

The *first prelude* is to call to mind the history of the matter which I have to contemplate; which is here how the three Divine Persons beheld all the surface and circuit of the terrestrial globe, covered with men. And how seeing all men descending into Hell, They determined, in Their eternity, that the Second Person should become Man to save the human race, and thus, when the fulness of time had come, They sent the Angel Gabriel to our Lady.

The *second prelude* will be a composition of place, seeing the spot: here it will be to see the whole space and circuit of the terrestrial globe, in which so many divers races dwell: then likewise to behold in particular the house and chamber of our Lady in the town of Nazareth in the province of Galilee.

The *third* is to ask for what I want: it will here be to ask for an interior knowledge of our Lord, who for me is made Man, that I may the more love Him and follow Him.

The *first point* is to see the persons on either side: first, those on the face of the earth so varied in dress and carriage; some white and others black; some in peace, and others in war; some weeping, others laughing; some in health, others sick; some being born, others dying, &c. Secondly, to see and consider the Three Divine Persons, as on Their royal throne or seat of Their Divine Majesty, how They view the whole face and circuit of the world, and all nations in such blindness, and see them dying and descending into Hell. Thirdly, to see our Lady, and the Angel saluting her, and then to reflect in order to derive profit from this sight.

The *second point* is to hear what people are saying on the face of the earth; how they converse together, how they swear and blaspheme, &c.; likewise what the Three Divine Persons are saying, viz.: "Let Us work out the redemption of the human race," &c., and then, what the Angel and our Lady are saying; and afterwards to reflect thereupon, in order to derive profit from their words.

The *third point* is then to consider what the people on the face of the earth are doing: how they wound, kill, go to Hell, &c.; likewise what the Divine Persons are doing, namely, working out the most Holy Incarnation, &c.; and in like manner what the Angel and our Lady are doing, namely, the Angel fulfilling the functions of legate, and our Lady humbling herself and giving thanks to the

Divine Majesty ; and then reflect thereupon, in order to derive profit from each one of these things.

At the end a *colloquy* is to be made, thinking what I ought to say to the Three Divine Persons or to the Eternal Word Incarnate, or to His Mother and our Lady, making petition according to what each feels in himself, in order to follow and imitate better our Lord, thus newly become Incarnate, and then say a *Pater noster*.

THE SECOND CONTEMPLATION is on the NATIVITY.

The usual *preparatory prayer*.

The *first prelude* is the history. It will be here to think how our Lady already with child for about nine months, as it may piously be thought, seated on an ass, left Nazareth, together with St. Joseph and a servant girl, leading an ox, in order to go to Bethlehem to pay the tribute which Cæsar imposed on these countries.

The *second prelude* is a composition of place, seeing the spot ; it will be here to see with the eyes of the imagination the road from Nazareth to Bethlehem ; considering its length, breadth, and whether the way be level or through valleys and over hills ; and likewise seeing the spot or cave of the Nativity, how large or small, how low or high, and how it is prepared.

The *third prelude* will be the same, and in the same form, as it was in the preceding contemplation.

The *first point* is to see the persons ; that is to say, to see our Lady, and St. Joseph, and the serving-maid, also the Infant Jesus, after His birth, accounting myself a poor and unworthy servant, looking at and contemplating them and tending them in their necessities as though I were present there, with all possible homage and reverence ; and after that to reflect on myself in order to derive some profit.

The *second* is to see and notice and contemplate what they are saying ; and by reflecting on oneself to derive some profit.

The *third point* is to see and consider what they are doing : that is to say, the journey and the labour that they undergo in order that our Lord may be born in extreme poverty ; and in order that after such toils, after hunger, thirst, heat, cold, insults, and affronts, He may die on the Cross, and all this for me ; and then by reflecting to derive some spiritual profit.

Finish with a *colloquy*, as in the preceding contemplation, and with a *Pater noster*.

THE THIRD CONTEMPLATION will be a *repetition* of the first and second Exercises.

After the *preparatory prayer*, and the three *preludes*, will be made a repetition of the first and second Exercises, always dwelling on some of the principal parts, in which the person has derived some knowledge, consolation, or desolation ; making likewise a *colloquy* at the end, and saying a *Pater noster*.

THE FOURTH CONTEMPLATION will be a *repetition* of the first and second.

THE FIFTH CONTEMPLATION will be to *apply the five senses* to the first and second contemplations.

After the *preparatory prayer*, and the three *preludes*, it will be profitable to bring the five senses of the imagination to the first and second contemplations in the following manner :

The *first point* is to see the persons with the eyes of the imagination, meditating and contemplating in particular their circumstances, and deriving some fruit from the sight.

The *second* is to hear what they are saying, or might say ; and by reflecting on oneself, to take some fruit from this.

The *third* is to smell and taste the infinite sweetness and delight of the Divinity, of the soul, and of its virtues, and all else, according to the character of the person contemplated, reflecting on oneself and deriving some fruit from this.

The *fourth* is to feel with the touch ; as, for example, to kiss and embrace the spots where such persons tread and sit, always endeavouring to draw fruit from this.

The whole to conclude with a *colloquy* as in the first and second contemplations, and with a *Pater noster* once.

THE SECOND DAY.—Take for the first and second contemplations the Presentation in the Temple, and the Flight into Egypt as a place of exile.

THE THIRD DAY.—Consider how the Child Jesus was obedient to His parents at Nazareth, and how they afterwards found Him in the Temple.

FOURTH DAY.—The meditation on TWO STANDARDS, the one of Christ, our sovereign Leader and Lord ; the other of Lucifer, the mortal enemy of our human nature.

The usual *preparatory prayer*.

The *first prelude* is the history : it will be here how Christ calls and desires all under His banner ; Lucifer on the contrary under his.

The *second prelude* is a composition of place, seeing the spot : it will be here to see a vast plain of all the region round Jerusalem, where the Supreme general Leader of all the good is Christ our Lord ; and to imagine another plain in the country of Babylon, where the chief of the enemy is, Lucifer.

The *third prelude* is to ask for what I want : it will be here to ask for knowledge of the deceits of the wicked chieftain, and for help to guard against them ; and for knowledge of the true life which our sovereign and true Leader points out, and for grace to imitate Him.

The *first point* is to imagine the chieftain of all the enemy as

seated in that great plain of Babylon, as on a lofty throne of fire and smoke, in aspect horrible and fearful.

The *second point* is to consider how he summons together innumerable devils, how he disperses them some to one city, some to another, and so on throughout the whole world, omitting not any provinces, places, or states of life, or any persons in particular.

The *third point* is to consider the address which he makes, and how he warns them to lay snares and chains; telling them how they are first to tempt men to covet riches (as he is wont to do in most cases), so that they may more easily come to the vain honour of the world, and then to unbounded pride; so that the first step is riches, the second honour, the third pride; and from these three steps he leads them to all other vices.

In the same way, on the other hand, we are to consider the sovereign and true Leader, Christ our Lord.

The *first point* is to consider how Christ our Lord, in aspect fair and winning, takes His station in a great plain of the country near Jerusalem on a lowly spot.

The *second point* is to consider how the Lord of the whole world chooses out so many persons, Apostles, disciples, &c., and sends them throughout the whole world diffusing His sacred doctrine through all states and conditions of persons.

The *third point* is to consider the address which Christ our Lord makes to all His servants and friends, whom He sends on this expedition, recommending to them that they desire to help all, by guiding them first to the highest degree of poverty of spirit, and even to actual poverty, if it please His Divine Majesty and He should choose to elect them to it: leading them, secondly, to a desire of reproaches and contempt, because from these two humility results; so that there are three steps: the first, poverty, opposed to riches; the second, reproaches and contempt, opposed to worldly honour; the third, humility, opposed to pride; and from these three steps let them conduct them to all other virtues.

A *colloquy* to our Lady to obtain for me grace from her Son and Lord that I may be received under His standard. And first, in the highest degree of poverty of spirit, and not less in actual poverty, if it please His Divine Majesty and He should choose to elect and receive me to it. Secondly, in bearing reproaches and insults, the better to imitate Him in these, provided only I can endure them without sin on the part of any person, or displeasure to His Divine Majesty; and after this an *Ave Maria*.

To ask the same from the Son, that He obtain for me this grace from the Father; and then to say an *Anima Christi*.

To ask the same from the Father, that He grant me this grace; and to say a *Pater noster*.

THE THREE CLASSES.—On the same fourth day will be made the meditation on the Three Classes of men, in order to embrace that which is best.

The usual *preparatory prayer*.

The *first prelude* is the history, which is concerning three classes

of men, each of which has acquired ten thousand ducats, not purely and duly for the love of God. They all desire to save their souls, and to find in peace God our Lord, ridding themselves of the burden and impediment to this end which they find in their affection to the money acquired.

The *second prelude* is a composition of place, seeing the spot: it will be here to see myself standing before God our Lord and all His saints, that I may desire and know that which is more pleasing to His Divine Goodness.

The *third prelude* is to ask for what I desire: it will be here to beg the grace to choose that which is most for the glory of His Divine Majesty, and for the salvation of my soul.

The *first class* would like to shake off the affection which they have for the money acquired, so as to find in peace God our Lord, and so as to know how to save their souls; but they take no means even up to the hour of death.

The *second class* desire to shake off the affection, but they wish to shake it off in such a way as to remain in possession of what they have gained, so that God must come to what they desire: and they do not determine to leave the money in order to go to God, even although this would be the best state for them.

The *third class* wish to shake off the affection, but they wish so to shake it off as to have no desire to retain the money, or not; so that they desire only to wish for it or not, according as God our Lord shall give them to wish, and according as it shall seem to them better for the service and praise of His Divine Majesty; and meanwhile they wish to consider that they have heartily renounced all, striving to wish neither for this nor for any other thing, unless it be only the service of God our Lord that move them to this wish, so that the desire of being able the better to serve God our Lord is what moves them to take or leave the money.

To make the same three *colloquies* as were made in the preceding contemplation of the Two Standards.

[*The Golden Note.*] It is to be noted that when we feel any affection or repugnance to actual poverty, when we are not indifferent to poverty or riches, it will help much to the rooting out of such an inordinate affection, to ask in our colloquies, even though it be against the flesh, that our Lord should choose us to actual poverty, protesting that we desire, petition, and ask for it, provided it be to the service and praise of His Divine Goodness.

THE THREE DEGREES OF HUMILITY.—[*St. Ignatius does not give the following as a meditation, but as something to ruminate on when the election of a new state of life, or the reformation to the present state, is about to be considered.*] In order to be in sympathy with the true teaching of Christ our Lord, it helps much to consider and attend to the three following different sorts of humility, as

well by reflecting on them again and again all day long, as also by making colloquies, as shall be said below.

The *first degree* of humility is necessary for eternal salvation ; it is, that I so submit and humble myself, so far as I can, in all things to obey the law of God our Lord, in such wise that even though men should make me lord of all created things in this world, or for the sake of my own temporal life, I would not enter into deliberation about breaking a commandment, whether Divine or human, which bound me under mortal sin.

The *second degree* is more perfect humility than the first ; it consists in finding myself in such a state as not to desire nor be more affected to have riches than poverty, to wish for honour than dishonour, to desire a long life than a short life, when the service of God our Lord and of the salvation of my soul are equal ; and by this means never to enter into deliberation about committing a venial sin, neither for the sake of all created things, nor even if on that account men should deprive me of life.

The *third degree* is the most perfect humility ; when, the first and second degrees being included, and supposing equal praise and glory to the Divine Majesty, the better to imitate Christ our Lord, and to become actually more like to Him, I desire and choose rather poverty with Christ poor, than riches ; contempt with Christ contemned, than honours ; and I desire to be esteemed as useless and foolish for Christ's sake, who was first held to be such, more than to be accounted wise and prudent in this world.

And thus it will be very profitable for him who desires to obtain this third degree of humility, to make the above-mentioned triple *colloquy* of the Classes, imploring our Lord to be pleased to elect him to this third degree of greater and more perfect humility, in order the better to imitate and serve Him, if it be for the equal or greater service and praise of His Divine Majesty.

THE FIFTH DAY.—A contemplation on the departure of Christ our Lord from Nazareth to the River Jordan, and how He was baptized.

THE SIXTH DAY.—The contemplation how Christ our Lord went from the River Jordan to the desert, including what happened there.

THE SEVENTH DAY.—How St. Andrew and the others followed Christ our Lord.

THE EIGHTH DAY.—The Sermon on the Mount on the Eight Beatitudes.

THE NINTH DAY.—How Christ our Lord appeared to His disciples on the waves of the sea.

THE TENTH DAY.—How our Lord preached in the Temple.

THE ELEVENTH DAY.—On the raising up of Lazarus.

THE TWELFTH DAY.—On the events of Palm Sunday.

THIRD WEEK.

THE FIRST CONTEMPLATION, made at midnight, is how Christ our Lord proceeded from Bethany to Jerusalem, including the Last Supper.

The usual *preparatory prayer*.

The *first prelude* is to call to mind the history, which is here how Christ our Lord sent from Bethany two disciples to Jerusalem to prepare the Supper, and how afterwards He Himself went thither with the other disciples, and how, after having eaten the paschal lamb, and after having supped, He washed their feet and gave to His disciples His Most Holy Body and Precious Blood, and made them a discourse, after Judas had gone to sell his Lord.

The *second prelude* is a composition of place, seeing the spot : it will be here to view the way from Bethany to Jerusalem, whether broad, or narrow, or level, &c., and likewise the supper-room, whether great or small, whether of this shape or some other.

The *third prelude* is to ask for that which I want : here it will be to feel sorrow, affliction, and confusion, because for my sins our Lord is going to His Passion.

The *first point* is to see the persons at the Supper, and by reflecting on myself, to take care to derive some fruit from them.

The *second* is to hear what they say, and likewise derive some fruit from it.

The *third point* is to see what they are doing, and derive some fruit.

The *fourth* is to consider what Christ our Lord suffers or wishes to suffer in His Humanity, according to the portion of His Passion

which is being contemplated; and here to begin with great force to strive to grieve, and bewail, and lament, and in the same way to continue labouring through the other points which follow.

The *fifth point* is to consider how the Divinity hides itself, that is to say, how it could destroy its enemies, and does not, and how it allows the most holy Humanity to suffer so cruelly.

The *sixth* is to consider that He suffers all these things for my sins, &c., and what I ought to do and to suffer for Him.

To finish with a *colloquy* to Christ our Lord, and finally a *Pater noster*.

THE SECOND CONTEMPLATION will be made in the morning, and will comprise the events from the Supper to the Garden inclusively.

THE SECOND DAY.—At midnight the contemplation will be on the events from the Garden to the house of Annas inclusively, and in the morning on the events from the house of Annas to the house of Caiphas inclusively.

THE THIRD DAY.—At midnight, on the events from the house of Caiphas to Pilate inclusively; and in the morning from Pilate to Herod inclusively.

THE FOURTH DAY.—At midnight, on the events from Herod to Pilate, making contemplation on one half of the mysteries at the house of Pilate; and then in the Exercise made in the morning the remaining mysteries in that house.

THE FIFTH DAY.—At midnight, on the events from the house of Pilate till Christ was laid on the Cross; and in the morning, from His elevation on the Cross till He expired.

THE SIXTH DAY.—At midnight, from the taking down from the Cross to the Sepulchre exclusively; and in the morning on the events from the Sepulchre, inclusively, to our Lady's arrival at the house, to which she went after the Burial of her Son.

THE SEVENTH DAY.—A contemplation of all the Passion will be made at midnight and in the morning ; and in place of the two repetitions, and the application of senses, the exercitant will consider as frequently as he can through the whole day, how the sacred Body of Christ our Lord remained detached and separated from the Soul, and will call to mind where and how it was buried ; pondering also on the solitude of our Lady in such great grief and affliction of spirit, and then, on the other hand, on the solitude of the disciples.

FOURTH WEEK.

THE FIRST CONTEMPLATION.—How Christ our Lord appeared to our Lady.

The usual *preparatory prayer*.

The *first prelude* is the history ; which is here how after Christ had expired on the Cross, and His Body remained separated from the Soul and united to the Divinity, His Blessed Soul, likewise united to the Divinity, descended into Hell, whence releasing the souls of the just, and coming to the sepulchre, and rising again, He appeared in Body and Soul to His Blessed Mother.

The *second prelude* is a composition of place, seeing the spot : it will be here to see the arrangements in the holy sepulchre, and the place or house of our Lady, beholding all the parts of it in particular, and likewise her chamber and oratory.

The *third prelude* is to ask for that which I want : it will be here to ask for grace to be intensely glad and to rejoice in such great glory and joy of Christ our Lord.

The *first, second, and third points* are the usual ones, which we have had in the Supper of Christ our Lord.

The *fourth* is to consider how the Divinity which in the Passion seemed to hide itself, now appears in the most holy Resurrection, and now most miraculously shows itself by its true and most holy effects.

The *fifth* is to regard the office of Comforter, which Christ our Lord exercises, comparing it with the manner in which friends are wont to console one another.

To finish with one or more *colloquies* according to the subject-matter, and with a *Pater noster*.

[*St. Ignatius leaves it entirely to the discretion and devotion of the exercitant to adjust the meditations on the glorious*

mysteries of our Lord's Life, to the days at his disposal for the conclusion of his retreat.]

CONTEMPLATION FOR OBTAINING LOVE.

Two things are to be noticed here :

The first is, that love ought to be found in deeds rather than words.

The second is, that love consists in mutual interchange on either side, that is to say, in the lover giving and communicating with the beloved what he has or can give, and on the other hand, in the beloved sharing with the lover, so that if the one have knowledge, honour, riches, he share it with him who has them not, and thus the one share all with the other.

The usual *preparatory prayer*.

The *first prelude* is a composition of place, and it is here to see myself standing before God our Lord and His angels and saints who are interceding for me.

The *second prelude* is to ask for what I want. It will be here to ask for an interior knowledge of the many and great benefits I have received, that, thoroughly grateful, I may in all things love and serve His Divine Majesty.

The *first point* is to call to mind the benefits received of my creation, redemption, and particular gifts, dwelling with great affection on how much God our Lord has done for me, and how much He has given me of that which He has; and consequently, how much He desires to give me Himself in so far as He can according to His Divine ordinance; and then to reflect in myself what I, on my side, with great reason and justice, ought to offer and give to His Divine Majesty, that is to say, all things that are mine and myself with them, saying, as one who makes an offering, with great affection :

Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will, whatsoever I have and possess. Thou hast given all these things to me; to Thee, O Lord, I restore them: all are Thine, dispose of them according to all Thy will. Give me Thy love and Thy grace, for this is enough for me.

The *second point* is to consider how God dwells in creatures, in the elements giving them being, in the plants giving them growth, in animals giving them feeling, and in men giving them understanding, and so in me giving me being, life, feeling, and causing me to understand; making likewise of me a temple, since I am created to the likeness and image of His Divine Majesty; and then reflecting on myself in the same way as has been said in the first point, or in any other way that I shall feel to be better. And let the same be done with regard to each of the following points.

The *third point* is to consider how God works and labours for me in all created things on the face of the earth, that is, *habet se ad modum laborantis* [behaves like one that labours], as in the heavens, elements, plants, fruit, cattle, &c., giving them being, preserving them, giving them growth and feeling, &c.; and then to reflect on myself.

The *fourth point* is to see how all good things and all gifts descend from above, as my limited power from the Supreme and Infinite Might on high, and in the same way, justice, goodness, pity, mercy, &c., just as the rays descend from the sun, and waters from the spring. Then to conclude by reflecting on myself, as has been said before.

To finish with a *colloquy* and a *Pater noster*.

[Though the retreat is thus almost altogether taken up with the contemplation of the Life of Christ, and most days have some particular mysteries suggested for them, yet that assignment is not to be considered absolute. The matter for the contemplations is therefore not placed under particular days, but gathered together at the end in a series of fifty-one sets of points under the next heading.]

THE MYSTERIES OF THE LIFE OF CHRIST OUR LORD.

[Besides meditations, the Book of Spiritual Exercises contains various directions for the distribution of time, for penances, reading, conferences with the Director, and the like. The first twenty form a sort of introduction, and are called ANNOTATIONS. Those regulating the personal conduct of the exercitant are styled ADDITIONS. There are also the following series, the titles and headings to which are given in St. Ignatius's own words, additions, where necessary, in italics.]

THE PARTICULAR EXAMEN, THE GENERAL EXAMEN, AND GENERAL CONFESSION AND COMMUNION. *These are apportioned to the First Week.*

THE ELECTION, *comprising a PRELUDE, CONSIDERATIONS ON THE MATTER OF ELECTION, and on THE THREE TIMES, and the TWO METHODS of making it; also a paragraph on the way TO AMEND AND REFORM ONE'S OWN LIFE AND STATE, for those whose choice has already been finally made. This all-important subject is assigned to the Second Week.*

RULES FOR REGULATING ONESELF FOR THE FUTURE IN THE MATTER OF FOOD, *are proposed for consideration during the Third Week, and at the end of the Fourth Week,—*

THREE METHODS OF PRAYER.

RULES FOR THE DISCERNMENT OF SPIRITS, *i.e.*, for in some degree perceiving and knowing the various motions excited in the soul; the good that they may be admitted; the bad that they may be rejected. *The first set of fourteen* are more suitable for the First Week, *the next set of eight* contain a fuller discernment of spirits, and are more suitable to the Second Week.

RULES FOR THE DISTRIBUTION OF ALMS, *i.e.*, Rules to be observed in the ministry of distributing Alms.

RULES ON SCRUPLES, *i.e.*, which will be of use for discerning and understanding scruples and the insinuations of our enemy.

RULES FOR THINKING WITH THE CHURCH militant truly and as we ought.

THE ELEVENTH RULE.

Father Morris frequently refers to the 11th Rule of the Summary of the Constitutions of the Society of Jesus, as a practical embodiment of several of the principles contained in the Third Degree of Humility, The Two Standards, &c. It is therefore here subjoined :

They ought diligently to observe (esteeming it of great importance, and of the highest moment in the sight of our Creator and Lord) how much it helps and contributes to progress in spiritual life, to abhor wholly, and not in part, what the world loves and embraces, and to accept and desire with their whole strength, whatsoever Christ our Lord loved and embraced. For as worldly men, who follow the things of the world, love, and with great diligence seek honours, reputation, and the credit of a great name upon earth, as the world teaches them, so those who are advancing in spirit, and seriously follow Christ our Lord, love and earnestly desire things which are altogether the contrary; that is, to be clothed with the same garment and livery of their Lord, for His love and reverence; insomuch that if it could be without any offence of the Divine Majesty, and without sin on the part of their neighbour, they would wish to suffer reproaches, slanders, and injuries, and to be treated and accounted as fools (without at the same time giving any occasion for it), because they desire to imitate and resemble in some sort their Creator and Lord Jesus Christ, and to be clothed with His garments and livery; since He clothed Himself with the same for our greater spiritual good, and gave us an example, that in all things, as far as by the assistance of God's grace we can, we may seek to imitate and follow Him, seeing He is the true way that leads men to life.

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